





THE
Lama Sabacthani
OR,
C R Y
OF THE
Son of GOD:

Set forth in all His Agonies, with
His Crown of Thorns on his head,
and His Crucifixion between Two
Thieves. All done to the Life.

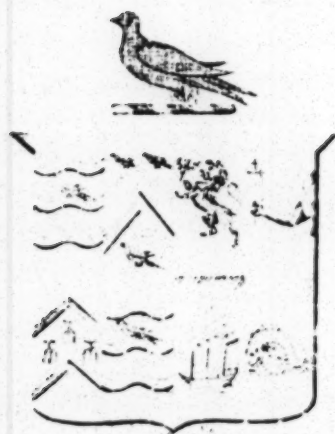
Useful at all times, especially ~~for the Week~~
For a devout and pious Soul in its nearest Ap-
proaches and Addresses to its ~~SAVIOUR~~ be-
fore and after it comes to be an actual Parta-
ker of the *Body* and *Blood* of its ~~REDEMPTOR~~
in the blessed ~~SACRAMENT~~.

Together with,

The Death of ~~ALL MEN~~ To which is
Added, some serious Reflections and Animad-
versions concerning the *Body*, *Soul* and *Resur-*
rection. With Pertinent Meditations and Con-
templations upon D E A T H, and a Prayer
against sudden Death.

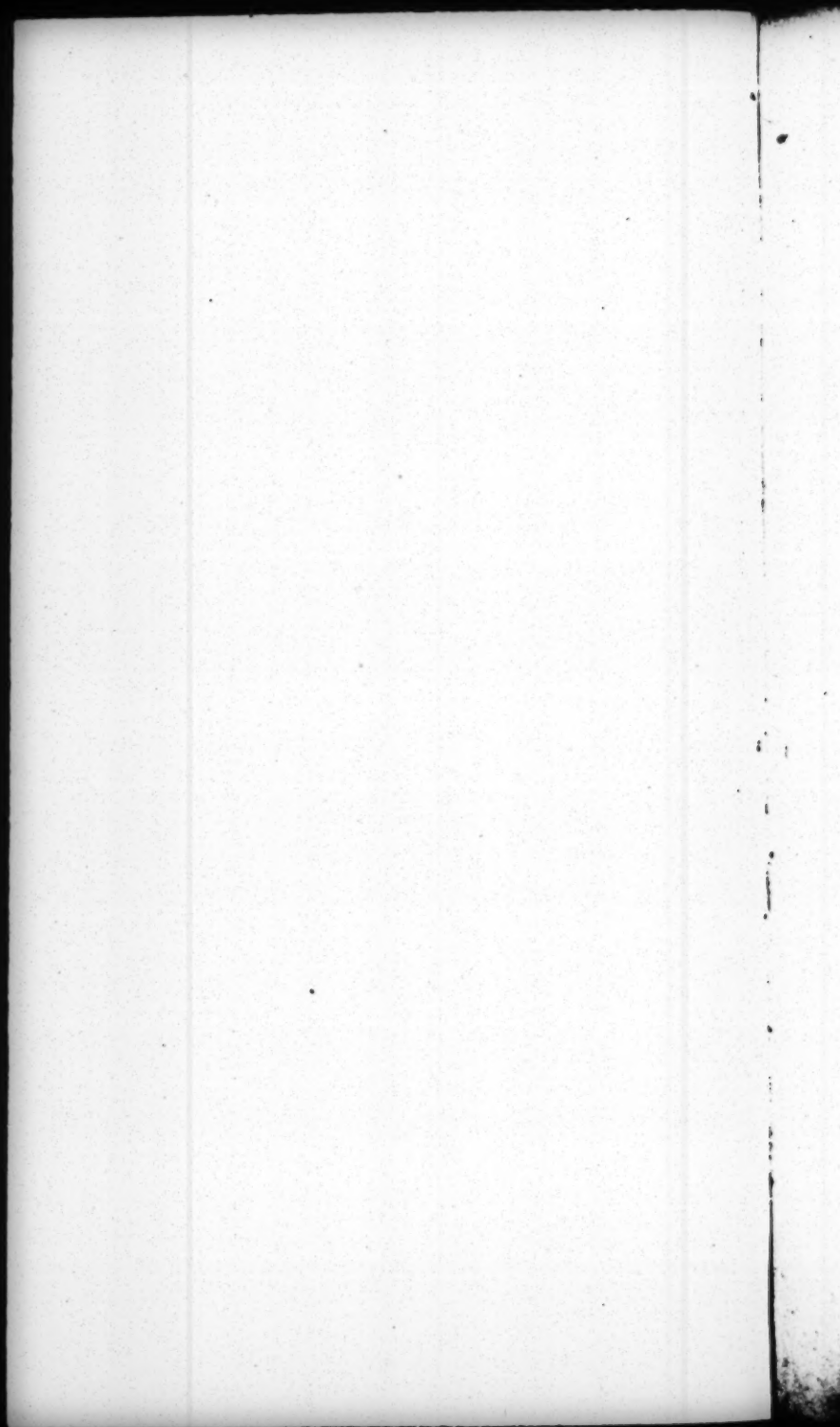
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Golden Boar's-Head in Grace-church-street. 1700

as/b-648



Major James H. Hargrave

1736



The Love of J E S U S to a sin-sick Soul.

WHat makes this doleful Sound, *Chorus*
El'i Lama Sabachthani ?
What makes the Temple tott'ing shake ?
Who is it makes the Earth to quake ?

Jesus,] Sinner, it's I am lifted up,
To Drink my Father's bitter Cup !
'Tis I must dye the Death o'th' Slave,
From Sin and Hell thy Soul to save !
Look ? See how I am Crucify'd !
Behold, I'm pierced thro' the side !
My tender Head with Thorns is Crow'd,
And with vile *Jews* encompass'd roud ;
Whilst dry'd with Grief my tender *Throat*
And Soldiers for my Seamless Goat
Cast Lots--- *Father ! Thy Will be done,*
For sakest thou Why ? thine only Son !
See, Sinner see, my Hands are Nail'd !
My Trickling Side and Legs exhal'd
From Nature's Length, canst thou believe
Do, and thou shalt mercy receive.

Soul.] Ah Lord my trembling Soul relents
And with each Faculty Repents :
Lord, I Believe, my Unbelief
Help thou ; and with the Blessed Thief.
Afford me mercy, Lord, that I
May dwell with Thee Eternally.
And since 'tis so, to Thee I'll bring
Whole Hecatombs of Praise-Offring.

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J. J. Robinson

To His Most Sacred MAJESTY

William

The Third, King of Great Britain,
Defender of the Faith, &c.

Great S I R !

I *T hath been the Custom of many
Ages past, to Dedicate Things
of Greatest Moment, to Persons
of Greatest Quality and Renown, as
St. Luke did his whole Gospel to the
most excellent Theophilus ; and St.
John, One of his Epistles, to the Elect
Lady.*

*So (Great Sir !) this small Book,
Treating of such Eminent Things, as
The Cry of the Son of God, I hope
may have the Honour and Liberty to be
Presented to your most Sacred Self, as
the Greatest of Kings, and Best of
Christians.*

And

The Epistle Dedicatory.

And, considering the Cry of the Son of GOD was before Presented to our Late most blessed Queen, whom God hath pleas'd by his Omniscent Wisdom for most Eminent Ends, best known to Himself, call'd Home to her Mansions of Glory, afore prepared for Her; and now having these Additions to it, as also the Death of Pilate, who Crucify'd our Saviour: and Meditations and Contemplations upon Death, not Unsuitable for a Prince's as well as others Perusal and Animadversions. As likewise some pertinent reflections concerning the Body, Soul, and Resurrection, several Years before intend'd for the Press, and by those that saw them, been long in Expectation of, stands now in most imminent Need of a Royal Patronage; Therefore the Author most humbly, and most submissively tenders them to your Royal Self, before he leaves this transitory life, humbly begging, it may have the honour to be presented to, protected by, and admitted into your most sacred Majesty's Closet.

The Epistle Dedicatory.

set, and at those most blessed Minutes of your most Religious Retirements, and Devotion, may sometimes have a share amongst the rest of your Heavenly Companions there, sometimes to Catch Your Majesty's most Penetrating Eye, to Kiss your Royal Hand, and to affect Your Sacred and pious Soul, with that Energy of Thought, Elevation of Religion, and Ecstasy of Devotion, that may not only, as it were, withdraw the Soul from all Commerce with the Senses but, in a manner, separate It from the Body, and, with the Apostle Paul, to have Antipasts of Heaven, and Fruition of Celestial Enjoyments.

Much of Homage and Gratitude are we all to render to your Royal Majesty, now you are so happily fix'd at the Zenith of Sovereignty; not only for these powerful Beams of Providence, issuing from your Majesty in our former Preservations in dispersing those Clouds and Mists, nay, Storms and Hurricane of Popery, that had like to have subverted
and

The Epistle Dedicatory.

and overwhelm'd these Nations in a bloody deluge of Massacre and Murder by whose undaunted Magnanimity and Courage, with the Omnipotent Assistance of the Almighty, hath procured us this Re-establishment again; That when all our Hopes were Sinking in the Autumn of Dispair, God was pleas'd, that YOU (great Sir,) by a Stupendous Miracle, should Restore us again, without tedious Sieges of War and Blood-shed, to a Protestant Settlement and Blessing,

And having often since, by His Guardian Angels, carried you safe thro' the Dangers of the Seas, and by your Indefatigable Labours, wrought out for us, I hope a Permanent and Lasting Peace, not only for all Christendom, but even Turks and Infidels come and Bow to your Royal Scepter, to be sharers in your Grand Tranquility and Redemption. Thus God having Granted Your Royal Person, a most Happy Quies from all your Troubles, and having plac'd Your sacred Person upon the Imperial Throne
of

The Epistle Dedicatory.

of Your Ancestors, you have, not only David like, had it in your Hearts, but Solomon like, endeavour'd to Erect a House and Temple for God, against all Immorality and Prophaneness.

This is the only Cause that Emboldens me to present to your Majesty the following Meditations and Contemplations of the Agony and Crucifixion of Our Blessed Lord and Saviour Jesus Christ, entituled The Lama Sabachthani: Or, Cry of the Son of GOD; wherein I have endeavour'd as succinctly, and as Pertinaciously, as possibly I could, to set forth every Action and Transaction of the Chief-Priests, Scribes, Elders, and Soldiers, towards their accomplishing of their wicked Design, in perfecting of the so much Hunger'd-for Crucifixion of our Lord and Saviour.

How he was hurried and carryed from one Place, Court, and Council to another, Spit on, and Buffeted in one, Array'd and Rob'd in another, Scourg'd

The Epistle Dedicatory.

*and Crown'd with Thorns in another ;
Mock'd and Derided by all, but Acquitted and Discharg'd by none, and yet not found Guilty of Death in any.*

I have follow'd the Evangelists as close as I could, and have rank'd them as well as I am able, in so small a Thing; and have made the rough Draught as like the Original as I can possibly, in suitable Expressions, and earnestly beg of God it may please all, and displease none, being all Divine Truths.

I most humbly Present it to Your Majesty, hoping it may receive a Candid and free Acception from you. It will lye in a little Room in your Closet, and at the Table of the Lord, being more fitted for the Heart of a Devout and pious Soul, than Voluminous ; therefore may be as the Viand of the Soul in its nearest Addresses to its Saviour, before, and after it comes to be an Actual Partaker of the Body and Blood of a Redeemer whom I have endeavour'd to Delineate

The Epistle Dedicatory.

as well as I am able, in so small a Tract, in the utmost Extremity of his Crucifixion, in his Agony and bloody Sweat, on his Cross and Passion; in his Death and Burial, and there left his most precious Body in the Grave, with holy Angels, to attend his Call. I may hereafter presume to Write of his glorious Resurrection and Ascension also, if I can find my weak Endeavours, are in any Degree useful, according to the pious and honest Intentions of,

S I R,

Your Majesty's most Obedient, and for ever most Devoted Humble Servant,

Anonymous;

The Virtues and Use of
Pillula Angelica Lætificantēs.

OR, THE
Angelical Vapour-PILL

THE only true and right Angelical Pills against Vapours, &c: Which, of themselves, are a perfect cordial or force enough to resist any malignant or infectious Distemper. These Pills are prepared chiefly against Hysterical Fits, which most Women labour under (especially in Child-bed) In Men, this Distemper is called, the Hypochondriack Disease from whence arises in both Sexes, Syncopes, Swoonings, Dizziness in the Head, Apoplexies, Palsies, Vertigoes, sick Fumes, &c. They are no ways Purging, but proper and late to be taken any time, (especially upon any sudden Fright, or surprize of the Mind) They create a chearful Disposition, and sensibly rejoice the Vital and Animal Spirits, soon after they are taken. Women in Child-bed (for whom this Pill is a Jewel) ought to take one every Night and Morning, which will comfort and restore the Stomach and Womb, and suppress Vapours and Hysterical Fits, &c. As for Hypochondriack People, who are vulgarly said to be troubled with the H U P O, this Pill is their only Friend and Panacea, to free them from the fatal consequences of the slavish Distemper, which too often robs 'em of their natural reason by possessing them with sad; melancholly, and unheard of thoughts in the Night-time: let such take immediately, upon any danger o'er their Spirits, one Pill, and at Night going to Bed another. For those who are awkward to take Pills, they are so small they may be swallow'd in a glass of Sack, or any other Specifick.

Now, whereas the absence of the Author of this Pill from London, has occasion'd the want of 'em for some considerable time, inasmuch that both the Nobility and Gentry have not been readily supply'd according to the desire of them and their judicious Friends, the Author from this time promises, that the Pill shall be constantly supply'd with them during his life at the places hereafter mention'd, at 3s. 6d. the Box:

And whereas there has been of late several Pretenders to this Pill, by whom several have been abus'd with Counterfeits, the Author gives this notice here, (as he does often in the Post-mortem &c.) that the right are no where to be had, but of Mr. Harris at the Golden Boar's Head in Grace-church-street, and Benjamin Harris junior, against the Sign of the Bell, in Bell Alley Coleman-street, London.

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T H E

Lama Sabachthani,

O R, T H E

C R Y

O F T H E

Son of G O D :

H E A R, O Heavens, and give Ear,
O Earth, for the Lord hath spoken it. Oh! What is this I hear? The Voice of the Son of GOD, in the Grievous Agony of his Soul, just Breathing out his last, and Crying to his God, nay, his Father, to sustain and Comfort him; *Either, O Holy Father, take from me this bitter Cup of Vinegar and Gall of thy high Displeasure; or else, forsake me not in the time of my Drinking this bitter Potion.*

B 3

Where

The Cry of the

Where is the Cry of the Son of GOD,
the Saviour of the World? Oh! Where?
Where shall I run? Where shall I fly, to
find my Saviour? Whom shall I Enquire
Fl. Sh of? Where shall I go? Whom
shall I find, to direct my per-
plexed Soul? It's Dark, Stormy, and
Tempestuous. If it were never so Dark
and Dismal, I will go; I cannot longer
stay. Thou art warm and safe in Bed,
within Doors, Why dost thou disturb thy
self? Peace, lye still and slumber a little.

Oh! I cannot Rest: *I sleep, but my
Heart waketh.* Hark! Hark, again! *It is
the Voice of my Beloved that cryeth out,* and
He knocketh as he passeth by, to see whe-
ther I will receive him, and

*Christ passeth
by to the Garden
of Gethsemane.*

let him in: I hear him
speak; *Open to me my Sift-
er, my Love, my Dove, my
Undeiled, for my Head is filled with Dow,
and my Locks with the Drops of the Night.*
Lord! What's the Matter? What makes
him abroad now? What's the Matter?
I am sure its more than ordinary, I will
rise and let him in. *Thou hast put off thy
Cloathes; how canst thou put them on in the
Dark? Moreover thou hast wash'd thy
Feet, why should'st thou defile them again?* I
stand not upon these Curiosities of my sin-
ful

Son of G O D.

3

ful *Flesh*, that must e'er long Crumble in the Dust. *My Beloved hath put in his Hand by the Hole of the Door, and my Bowels are troubled for him.* I cannot rest, I must rise.

I have opened the Door to my Beloved but he is withdrawn, and is gone: My Soul even faileth within me I hear a confused Noise at a Distance. I called after the Noise, but he gave me no Answer, and I have sought for him about the Door, but cannot find him, Well, I will after him, I stand not upon the Exactness of Dress, nor the Danger of the Night, I will along the street, and as near as I can, follow him.

The rude Multitude pursuing out SAVIOUR.

A truly gracious Soul, touch'd once with the Love of God, will follow him at his call, and no Hazard or Difficulty, can obstruct, or hinder its eager Pursuit after its dear Jesu, the good Shepherd of its Soul. *My Sheep hear my Voice and they follow me.* John 10. 3, 4.

Pardon me, if I here make a little Digression, and Anticipate the words of our Saviour to Peter. Happy art thou O Peter, that the Saviour of Souls esteems thee worthy to be his deputed Shepherd, and commits his Flock

Christ commits the Care of his scattered Flock to Peter.

The Cry of the

to thy Vigilant Care, before he left the World : They were near and dear to him, and the Purchas'd of his Soul ; *He carrieth his Lambs (his tender Lambs) in his Arms, and gently leadeth those that are with Young.* Therefore, Peter, you very well know the Value I have for them, and the Belief I have in you : Take care I say, to *Feed my little Flocks, beside (or near) the Shepherd's Tents.* Peter, be not angry that I ask you again and again, *Do you love me ? Do you love me more than all ?* Yea, Lord, thou know'st that I love thee. Then feed my Sheep, Feed my Lambs, and see that none of them be lost : I know all their Names, and I bear them all in my Heart, as the High-Priests did the Tribes in his Breast ; and I carry them all to Heaven with me, whither I am now preparing with all speed after I have eaten with you. *Where I am there they shall be also.*

And it came to pass, when Jesus had finished all those Sayings, he said unto his Disciples,

Ye know that after two days, is the Feast of the Passover, and the Son of Man is betrayed to be Crucified. Then Assembled

together all the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High-Priests, which is called Caiphas,
and

Son of G O D.

5

and consulted that they might take Jesus by Subtilty, and kill him, but not on the Feast-day lest there be an Uproar among the People. Mat. 26. For *Annas* the High-Priest had, at that time, agreed with *Judas* to betray his Master, and had given him Thirty Pieces of Silver out of the Treasury, and *Judas* with them craftily concluded, it should be in the Night, for better Security, and to prevent Disturbance.

Now the first day of the Feast of unleaven'd Bread being come, the Disciples came to Jesus, and ask'd him, Where wilt thou that we prepare for thee to Eat the Passover? Jesus saith unto them, go two of you into the City, to such a Man's House, and tell him, The Master saith, My time is at hand, I will keep the Passover at thy house this Night. Accordingly they went, and made ready the Passover, and when Even was come, he sate down with the Twelve, and as they did eat, he said, Verily I say unto you, that One of you will Betray me, and they were exceeding Sorrowful, and began every one of them to say unto him, Lord, Is it I?

And he answer'd and said, The Same that Dippeth his Hand with Me in the Dish, the same shall betray me. The Son of Man goeth, as it is written of him, but, Woe unto that Man, by whom the Son of Man is betrayed! It

6 *The Cry of the*

It had been Good for that Man, if he had never been born.

Judas being near unto our Lord, and hearing this sharp Precaution, and the fore knowledge that his Master had of his Design, would seem before the rest of the Disciples, to be as innocent of the Thing, as any of them that were so exceedingly Discomposed, therefore ask'd his Master *Is it I?* Not thinking that Jesus could, or if he could, that he would, Point-blank Charge him with it, yet, notwithstanding his Master said; [*Thou hast said*] Judas was startled at all this, yet for Covetousness, and Lucre of Money, (having already received it) he would not go back.

And, *As they were eating, Jesus took bread and blessed it, and brake it, and gave it to his Disciples and said, take, eat, this is my Body which is broken for you, this do in remembrance of me, and he took the Cup in like manner, and gave Thanks, and gave it to them, saying, Drink ye all of it, for this is the Blood of the New-Testament. shed for many for the Remission of Sins. Luke 22. 20. I will not henceforth drink of the Fruit of the Vine, till I drink it new with you in my Father's Kingdom.*

And when they had sung a Hymn, they went out. Jesus said unto them, Ye shall all be offended, because of me this Night: For it is
written

written, I will smite the Shepherd, and the Sheep shall be scattered. Peter saith, tho' all be offended, yet will not I. Jesus saith unto him, before the Cock crow twice, thou shalt deny me thrice. Peter saith unto him, I will be with thee my Lord, both in Life and Death.

And as Ittai said to David, As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in Death or Life, even there also will thy Servant be. 2 Sam. 15. 19, 20, 21,

And as Ruth said to her Mother-in-Law Naomi, Entreat me not to leave thee, nor to return from following after thee, for where thou goest, I will go, where thou lodgest, I will lodge, thy People shall be my People, and thy God, my God: Where thou dyest, I will dye, and there will I be buried. The Lord do so to me, and much more also, if ought but Death part thee and me. Ruth 1: 16, 17.

So dear Master, (saith Peter) is my heart knit unto thee. But saith Jesus, Peter, I know that thou lovest me, and therefore Satan hath a desire to sift thee and try thee, as he did Job, but I have prayed for thee, that thy Faith fail not.

Then Jesus goeth to Gethsemane, for his Hour being now come, and taketh with him only Three of his Disciples, Peter, James and John, they being the three appointed

pointed by their Lord and Master too see the said Tragedy.

Peter, because his Chief Disciple, to whom he should commend the Care of his Church, which e'er long was to suffer great Persecution.

James, the last of the Disciples, yet the first that was to suffer for the Gospel's sake, and therefore most fit to see his Master Betrayed, that his Saviour's meekness and Patience in suffering, might be a Pattern and example to him, who e'er long must follow.

And *John*, the most beloved Disciple of *Jesus*, whom *Peter* ask'd his Master, but of this Disciple *that lean'd on thy Breast at Supper time*, and first said, *Whom is it, Lord, that shall betray thee? What shall this Man do?* Saith *Jesus* to him, *If I will that he tarry till I come, what is that to thee? Follow thou me.* Yet most Holy *Jesus*, thou that knowest all things, probably for such like Reasons, took these only along with thee, and said unto them, *My Soul is exceeding Sorrowful, even unto Death: Tarry ye here and Watch with me.*

And he went a little farther, and fell on his Face to the Ground, and prayed, *O my Father, if it be possible, let this Cup pass from me, nevertheless, not as I will, but as thou wilt.*

For

For though *Jesus*, as Man, fear'd the approaching Danger that was coming upon him, and just now ready to Seize him, and therefore was in this great Agony, Sweating drops of Blood, falling to the ground, yet, as God, it was mutually agreed upon already, in the great Court of Heaven, between his Father and Himself, That this was the only way could be found out for the Redemption of fallen Man.

For God so loved the World, that he gave his only begotten Son to death for it, that whosoever believeth in him, might not perish, but have everlasting Life. Therefore, as God, God-man was resolved to fulfil his Father's Will. *Father, all things are possible to thee, but if this Cup shall not pass, thy Will be done, O Holy Father.*

And he cometh to his Disciples, again, a second time, but finding them asleep, saith to Peter, Simon Why sleepest thou? Could not you watch with me one Hour? You know what I have prayed for already. Wrath and pray [now] lest you enter into Temptation. The Spirit indeed Peter, I know is Willing, but the Flesh is weak.

O Holy *Jesu*, what Sweetness and Love is this of thine, that even at the very Minute that thou wert to be Betrayed, thou shouldest Pity the Infirmities of thy Servants

vants, that even now thou hadst commanded to *Watch and Pray*, and yet in this very Minute found them sleeping! One would rather have thought, thou shouldest have been extreemly Angry with them; but, instead of that, thou excusest their Fault. This Sweetness and Behaviour of thine, and Compassion of Humane Infirmities, *will draw all men to thee.*

Christ knew at this time, that shortly he was to suffer for the Sins of the whole World, in what nature and kind soever, as to the aggravation and heinousness of 'em, and might he not then very well pass by the Infirmities of his beloved Disciples, when he knew that their sleep proceeded partly from their Trouble and Sorrow?

Jesus leaveth them again, and goeth a Third Time, and prayeth more earnestly, and cryeth louder, and sweateth much greater Drops of Blood than before. O Righteous Father, if it be possible, let this Cup pass from me, but yet, Holy Father, Thy Will be none.

O my Soul! Where am I? Where?
 O Watch-men! Where am I? Where is my Beloved? Where is he gone aside? My Soul melteth away. I hear his Cry, but I know not where to find him: I am sure, it's his Voice, but I know not which way to go, the dark Night hath congealed
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him from my Sight, but not from my heart
His Cry pierceth my Soul. Oh! Good
Watch-men, dear Watch-men, *Where shall*
I find him whom my Soul loveth, and longeth
for? Hark, Hark! He cryes louder and
louder. Help, Help! What's the matter,
dear Saviour? I cannot find thee, I know
not where thou art, sometimes thy Voice
seemeth near, and sometimes farther off;
sometimes on this side of me, and some-
times on that; sometimes before me, and
sometimes behind, whether from the walls
and vaults of *Jerusalem*, or whether from
the Brook *Cedron*, or from the Trees in the
Garden, or from all these places together,
these uncertain Sounds and Ecchoes come,
I know not; they perplex me, and con-
found me. I cannot find thee. I know
not where thou art. Direct me, Lord, the
way. I know thou art the way, the Truth
and the Light, but I know not where to
find thee, thus at a distance, this dark and
dismal Night. Direct me, Lord, the way.
Speak, dear Lord, and thy Servant Heareth.
My Soul is attentive to thy Call, but I am
not able to bear longer thy Cry. Oh!
Quickly. Dear Saviour, Quickly tell me
where I shall find thee. What! No Di-
rections yet, dear *Jesu*! O dear Watch-
men, for the Lord's sake! for my poor
Soul's

Soul's sake! Tell me, tell me; *For why shou'd I be as one that turneth aside from the Flocks of thy Companions?*

Saith the Watchmen, we cannot longer endure to hear thee Cry, and make such Moan. We suppose you may find him in or about the Garden of *Gethsemane*. We believe the Cry comes that Way. We can hear it easily, but it is beyond our Bounds; we must not nor dare not go beyond our own Precincts, especially without the Gates of the City, and more especially when there is so great a Noise and Tumult abroad? we know not how soon there may be an Uproar here, and therefore we must keep our Posts upon Life and Death, let what will come of it; otherwise some of us would go along with you, and light you along, but that is the way.

Ay, but are you sure the Cry and Noise comes from thence?

That we are not sure; but this we are sure of, That a great Company and Multitude of Soldiers ran that way, and said nothing, but ran apace, Whispering among themselves: Some carryed with them Swords, others carryed Staves and Halberts, and Candles and Lanthorns in their Hands. We believe it's some great matter they are gone about, they carry it with
so

so much Secresy, as they go along ; but we cannot think it is for *Jesus of Nazareth* because we saw *Judas*, one of the Lord's Disciples, amongst them.

Hark ! the Cry is louder indeed now. I don't know what to think of it, but there's the ready way.

Oh, my dear Lord, have I found thee ?
What, in Blood, in the depth
of thine Agony, with violent

The Son.

Sweats. and drops of Blood running down thy Face, and crying to thy Father too !
What's the Matter, Dear Lord ? Speak quickly to my Soul, or else I sink and die :
I cannot longer forbear, having run my self quite out of Breath with thy grievous Cry. Grievous indeed it must needs be, that maketh the Son of God Sweat, and Cry and Bleed thus.

I am striving and struggling, praying, sweating, and bleeding, for thy Salvation, with my Father's
CHRIST.
Wrath and Indignation, which is so great, nothing but Death can satisfy it. I have been Bleeding and Interceeding with my heavenly Father, offering up strong Prayers and Tears for thy Atonement ; but all will not do. A Life must be given, and I have offered my own, if nothing else will satisfy. *Not my Will, but thy Will be done.*

must be so, and the unalterable and uncontrouled Decree of the Almighty must be fulfil'd, and I come willingly, *as in the Volume of the Book it is written of me, to do thy Will, O God.* And behold, here they are to whom I am Betrayed. *Whom is it you seek for, Soldiers, with your Lanthorns and Torches? Whom is it you look for? Jesus of Nazareth? I am He.* What Gaze you for? I tell you, *I am He.*

The signal was before agreed upon, that whomsoever Judas kiss'd, him they should seize; therefore the strict Order before concluded of, and delivered to them, must punctually be observed: lest a Discovery should be made, and they seize the wrong, and the King of the Jews make his Escape.

The Plot being laid thus cunningly and warily before-hand, they must not too rashly nor unadvisedly proceed, but stood looking earnestly till the Signal should be given.

Judas, tho' the dark Night conceal me from thy Sight, yet here I am: The Hour is now come, that the Son of Man must be Betray'd into the Hands of Sinners.

Then Judas came and cry'd, *Hail, Master, and kissed him; and straight-way (or forthwith) they laid violent Hands on him.*
What

What makes you come thus, with Swords and with Staves, Judas, as if I were a Thief and a Robber? And they began immediately to spit in his Face; and one of the Soldiers smote him on the Cheek with the Palm of his Hand, and ask'd him, who struck him. But Jesus said to Judas, Take me, and lead me away, and thy own Salvation too. I have a Baptism to be Baptized with, and, O how I Long till it is Accomplished!

But Peter, as soon as he saw what inhumane Rudeness they offer'd to his Lord and Master, hastily drew his Sword, and cut off one of the Ears of the

Peter endeavours his Master's Rescue.

High-Priest's Servants. Then Jesus rebuked Peter, and said, Put thy Sword up into the Sheath, he that useth the sword, let him perish by the sword. The Cup that my Father giveth me, shall not I drink it? John 18. v. 8 Thinkest thou not, Peter, that if I would resist, I would pray to my Father, and he would presently give me more than twelve Legions of Angels to Rescue me. But how then shall the scriptures be fulfil'd? And it pleased the Lord to bruise him, and put him to Grief, when his soul shall make an Offering for sin, he shall see his seed; he shall see of the travail of his Soul, and be satisfied: By his knowledge shall my Righteous Servant justify many, for

he shall bear their Iniquities. Isaiah. chap. 23. vers. 10. 11.

But stay, O *Malchus* ! What, wilt thou still persist in this bloody Deed, and wicked Proceedings ? Wilt thou not hear the Voice of thy God in this Fray ? Thou sheddest but a drop of Blood from thy Ear

*The Ear of
Malchus is healed
by Jesus.*

and thy Saviour Sweats, not only Drops of Blood in his Agony, praying for thy Soul, but also his Heart bleeds for thee, and he takes immediate compassion of thee, and stretched forth his Hand, and cured thy Ear ? And could not this Miracle of the Lord of Life towards thee, work perfectly upon thee to endeavour thy Physician's Rescue ? But wilt thou still go on to drag and hale him before the Judge ? Will not the immediate Touch of the Hand of God, cure thy Wounded Soul, as readily as thy Wounded Body ? Will not this Miracle of Christ, and Love of his to thee, persuade thee, That he is CHRIST, the SON of the LIVING GOD ? Wilt thou remain ignorant still of thy Saviour and Salvation ? How many of the Multitude that followed Christ, would have thought themselves happy to have been blessed with such a Touch ? Yea, that it might be but the Hem of his Garment.

Garment. Well, if thou wilt still proceed in persecuting him, he will proceed in Praying for thee, with the rest of thy Confederates.

Peter, Was this the Effect of thy Passion, just roused from Sleep, and begin to Fight? When sawest thou such Weapons us'd in my School? Was ever any thing but Prayers and Tears my Defence? Hast thou over-slept and neglected thy God, and now fall immediately to Fighting? Could'st not thou and thy Brethren have watch'd and pray'd with thy Saviour for one Hour? Especially when wak'd and stirr'd up by thy Master, and when he had so lately told you *the time was at Hand*, in which he must be betrayed, and by one of thy Brother Disciples. Shouldst not thou rather have endeavour'd to have watch'd the time of his coming, and dissuaded him from his intended Wickedness? Especially when thou hadst seen thy Saviour exceeding sorrowful, even to Death. Was he earnestly Praying, and in his Agony, Sweating drops of Blood, dropping upon the Ground for thee? And couldst not thou be watching for him, but sit sleeping upon the Ground, with the rest of thy Companions? Or, if you had been so ex-

Christ Represented by Peter,

treably sleepy, could you not have took your Turns one after another ? This, *Peter*, is great neglect of so good a Master. Was he Striving and Strugling, Sweating and Praying to his Heavenly Father, for thy Soul, and couldst not thou be Watching of his Body ? But He, being upon the Work of Salvation, excuses thy Infirmary, from the Consideration of thy frail Human Nature, that was not able to undergo one single Hour's Watch. I do know, *Peter*, *thy Spirit is willing, but thy Flesh is Weak.*

How ready and willing is the Saviour of the World, to accept of any drowsie Inclinations, or Endeavours of his Servants, in his Service, if their hearts be but sincere ? The Disciples slumber, yet Christ trims their Lamps. O Infinite Love of the Son of God, to excuse and save poor drowzy Sinners ! For this Cause was he *Touch'd with our Infirmities*, and took upon him our human Nature. This was the Cause of our Saviour's Interceeding for us with his Father for our Lives. O Infinite Love of the Son of God ! *That whilst we were yet Sinners, Christ dy'd for us.*

Now let us follow him to the Judgment-Hall, and not, like *Peter*, stand at a Distance from him, and at last deny him, but rather

rather be a sharer with him in his Death,
and pray with the Thief upon the Cross,
for eternal Life

They carry him first before *Annas* the
High-Priest, *Caiphas's* Uncle,
to see what he could find a-
gainst him. This was one of *Christ carried before Annas.*
the great Council, that *Consulted how they*
might take Jesus of Nazareth's, *King of the*
Jews, and put him to Death. This was he
that delivered to *Judas* the Thirty Pieces
of Silver out of the Treasury, after they
had all agreed upon it. But when he was
brought before him, and he saw the Wit-
nesses could not agree together upon their
Examination, (that they might have a lon-
ger time to lay their Heads together, and
more readily agree in their Accusation)
he sends them to his Nephew *Caiphas*, they
being both *High-Priests that Year.*

When he comes before *Caiphas*, he Ex-
amines him, and finding they could not yet
agree in their Accusation, rather than he
should want full Witnesses against him,
and for that Reason let him go; he, with
the rest of them that were assembled toge-
ther for that purpose, all the *High-Priests,*
Elders and *Scribes*, consulted to bear false
Witness against him, but as yet, their Evi-
dence could not agree.

Now the great Assembly being all met, as I said before, to this very end and purpose, they thus farther consulted against him. He hath of late raised *Lazarus* out of the Grave, after he had been four Days Dead, and began to stink ; and many of the *Jews* believe on him already, from the Miracles that he daily sheweth among us : and more especially for this Miracle that he wrought even now, of raising *Lazarus* from the Dead ; and it is not barely a Report, to make a Noise for a while, but it is matter of Fact, a very great Truth and Miracle ; For some of us heard him say at the Grave's-Mouth, *Lazarus come forth.* And Immediately as soon as this Man had called thus to him, *he that was Dead, came forth, bound Hands and Feet, with Grave Cloathes about him, and a Napkin upon his Head :* And this Man [*Jesus*] commanded some that stood by, to loose him and let him go ; and many of the *Jews* that were there, Believed on him, and went away with *Mary* and *Jesus*, but we came to acquaint you with what we have both seen and heard. *John. 11 43.*

Then the Chief Priests and Elders, with the Scribes and Pharisees, farther Consulted, and said, What do we ? For this Man doth many Miracles, and if we let him thus alone,

all

all Men will believe in him, and the Romans will come and take away from us both our Place and Nation. Caiaphas said unto them, ye know nothing at all, nor consider, that it is expedient for us, that one Man should dye for the People, and that the Nation perish not: And this he spake not of himself, but God order'd it so, that the Prophecy should come out of his own Mouth; and this being recorded as his Opinion, doth still remain, that out of his own Mouth, himself should be Condemned at last. And so from that Day forward, they took Council together to put him to Death. John, 11 53.

Caiaphas Prophesies against himself.

And when they saw that all their Machinations and Contrivances prevail'd nothing to the Purpose, at last they hired two Soldiers and gave them Money to come and swear against him in the High-Priest's Hall; and they with a loud and clamorous Voice, exalted above the rest, with open Mouth said. *This Fellow said, I am able to destroy the Temple of God, and to raise it again in Three Days.* And so he were, this being all Truth; but he spake of his Body, as the Apostle Paul saith. *Our Bodies are the Temples of the Holy Ghost.* That in Three Days time he would raise it

it from the Grave. But these two Fellows, nor his Judges, had not yet known the Scriptures, nor the Power of G O D.

Then said the High-Priest, Is it true, what these Two Witnesses against thee? But Jesus held his peace. Then said the High-Priest, I adjure thee by the Living God, to tell us whether thou art Christ, the Son of the Living God? And Jesus, when it was put thus Home to him, in these three great Truths, Art thou Christ, the Son of the Living God? Answered, I am. Then the High-Priest rent his Cloaths, and said, What need we any further witness against him? Ye have all heard now, how he hath Blasphemed; What thinkye? And they all with one Consenting Voice, condemn'd him to be guilty of Death: Matth. 26. 60. 61. &c. Mark 14. 58. - 64.

Then they began to Spit upon him, and to Buffet him, and strike him with the palms of their Hands, and to revile him, as a pestilent Fellow, and one that sowed Sedition and Rebellion among them; and they Blind-folded him, and smote him on the Face, and said unto him, Prophecie now unto us (Christ) who it was that struck thee.

And, at last, finding they could not agree together as to the putting of him to Death, and to pass Sentence upon him, for they all acquiesc'd in the just Merits of his
Con-

Condemnation; yet he must be first sent to *Pontious Pilate*, their Chief Governour: But before we come to that, we must observe the Words of our blessed Jesus verified concerning *Peter*, one of the Beloved Disciples, who follow'd after his Master to the High-Priest's Hall, to hear what they said of him, and did with him.

And happy are they, O *Peter*, that have once denied their dear Saviour, that Bought them, with Cursing and Swearing, and bitter Execrations, to find a Door of Mercy ready open upon their Repentance, to receive them again, and immediately Embrace them.

And now, *Peter*, What do I observe here? But thou that was the greatest Votary to thy Master, and the forwardest to follow him to his dismal Trial, where were all kind of the most wicked and profligate Wretches, that could be pick'd out amongst the *Jews*, Scribes and Pharisees, that were best, and most notoriously Qualified with Cursing and Swearing, with Reviling, Blasphemy and Perjury, such that they had Cull'd out on Purpose, that were Qualified and Abounded with all manner of Cruelty and Filthiness, amongst these do I find thee *Peter*.

And

And had thy Soul like Righteous Lot's, been troubled with the filthiness of the Sodomites, as his was from *day to day*, thou hadst not so soon, so falsely, and so frequently deny'd thy Master: From hence we may observe, what Force and Power evil Company hath quickly upon a Righteous Person. Good Joseph, being but a while in Pharaoh's Court, came presently to that Mode of Honour, to *Swear by the Life of Pharaoh*. Abraham, the Father of the Faithful, and Friend of God, twice deny'd Sarah to be his Wife: The Famine being grievous in the Land, Abraham takes his Wife Sarah, and Travels into Egypt; And it came to pass when he came near to enter into Egypt, that he said unto Sarah his Wife, behold now, I know that thou art a fair woman to look upon, therefore it shall come to pass, that when the Egyptians shall see thee, they shall say, This is his Wife, and they shall kill me, and they shall save thee alive, say I pray thee, thou art my Sister. Genesis 12. 10.

Again, Abimelech said unto Abraham, What savest thou in me, that thou hast done this thing? And Abraham said, because I thought, Surely the Fear of God is not in this place, and they will slay me for my Wife's sake; and yet indeed she is my Sister, the Daughter

Daughter of my Father, though not of my Mother, and she became my Wife.

And here *Abraham*, tho he did deny his Wife at this time, out of Fear, and did wander from Place to place, and Country to Country, yet he did not deny his God, neither could *Abimilech* Tax him with that. For God had now made a Covenant with *Abraham*, and the Chicfest Article in this Covenant was, *That Sarah should conceive, and bear him a Son in his Old Age, and should call his Name Isaac.* And, said God, *I will continue my Covenant to him, so that in thy Seed (by Sarah thy Wife) shall all the Nations of the World be blessed : And it shall be for Number, as the Stars of the Heaven, and as the Sand of the Sea-shore ; yea, Kings and Princes shall come out of thy Loyns, and I will give thee the Land of Canaan for an everlasting Possession to dwell in ; And I will be thy God, and the God of thy Seed for ever.*

Neither did *Abraham* deny his Son *Isaac* to God, when he called for him as a Trial of his Faith. But all these Promises and Covenants, concentrating together, and terminating in *Sarah's* Womb, made *Abraham* take such care of her : For it was not in *Ishmael*, but in *Isaac* shall thy Seed be called, Gen. 17. And that *Jesus* of Nazareth

zareth, King of the Jews, should proceed out of his Loyns.

But now, *Peter*, this is no Excuse for thee; for *Abraham*, in saying she was his Sister, did not deny her to be his Wife: Moreover in all ages, and all times, especially in times and places of Plague, Famine or Sword, it hath been allow'd to some to Fly, and either to Equivocate or Excuse the Question, when propos'd by implacable Enemies: Our Saviour himself, before his Disciples were fully prepared for Persecution, and found in themselves they were not able to stand the hard and severe, or fiery Tryals they might be put upon, and so his Name, or his great cause might suffer by it; therefore, to avoid such, bid them, *If they persecuted them in one City, for my Name's sake and the Gospel's sake, to fly into another*: But this was no Denying; and the Church hath always allow'd it, in two Cases especially, to Fly and avoid Persecution, The one, if the Church was in its Infancy, and not come to full strength, then it might be Lawful for the Ministers or Disciples of Christ, to Flee all Persecution, to the Intent the Gospel might be preserv'd, lest smiting the Shepherd, the Sheep should be scatter'd thereby. For this Reason fled *Gregory*, Bishop of

of *Neocæsaria*, when he saw the *Decian* Persecution grow very hot:

The other is, In Case (as mentioned before) they find themselves not yet formidable and strong enough, or courageous enough for Persecution, and so God's Glory, and the Name of our great Master, and the Honour of the Church of Christ, might come to be Dishonour'd. This as to the first.

St. Paul, to avoid Persecution, was *Let down the Wall in a Basket*, when the Governor of *Damascus* sought his Life. And thus we find the Apostles themselves evaded the Storm, because they were the Instruments immediately deputed by Christ to propagate and Convey the Gospel to the World. And thus did Primitive Saints and Martyrs, who *wandred about in Desarts, and Mountains, and in Dens, and Caves of the Earth*, and so have equally avoided Rashness and Cowardliness.

The Second gained only a little Respite for the present, that they might suffer with the greater Advantage afterwards. Thus did *Joseph* and *Mary*, from the command of God by an Angel, *Flee with their Child, the Ever-blessed Jesus into Ægypt for fear of Herod*.

But

But, *Peter*, 'twas quite contrary with you, You was not called to suffer, neither to the High-Priests-Hall; yet thou voluntarily deny'dst thy Master, thy Saviour, and thy Redeemer, who often had told you, what you must expect, and that the time would come, that He must be Betrayed into the Hands of Sinners: and but the night before told you, that you all wou'd be Offended because of him, and that the time wou'd come, and was now at hand, that you all wou'd forsake him, in the time of his Dereliction, and he be left alone: And didst not thou thy self say, This was a hard Saying, who can bear it? And that thou wouldst not be offended because of him, and, if all Forsook him, yet wouldst not thou? True, thou didst not so much forsake him as Deny him, which was worse.

And indeed, *Peter*, I must follow thee, as thou didst thy Master, the Ever-blessed and Eternal J E S U S, the Saviour of the World, to the High-Priests Hall: And Pardon me *Peter*, if I exactly observe every behaviour of thine there. It is not out of any ill to thee, *Peter*, for I very well know the Love and Value thy Master hath for thee; but that I may Delineate thee to the Life, as fully and as well as I am able, in this little *Enchiridion*, what Sor-

rows, what Sufferings, what Strips, what Indignities, what Reproaches, what Revilings, what Dereliction, what Abnegations, what Wounds, what Agony, and what unexpressable Torments, what Extensive, Convulsive, Distorsive, Lingring, and Cruciating Death, thy Lord and Master, but our Christ, our Saviour, our Redeemer, our Messias, and our blessed Jesus, our Advocate, not only now in Heaven, *where he is exalted above all Principalities and Powers, Thrones and Dominions;* but while he was here on Earth, the immaculate Lamb, the most beloved Son of God, beloved of the Father from all Eternity, before ever the World was, and *Lamb of God, which taketh away the Sins of the whole World;* he suffered and endured here on Earth for us; which made him bitterly complain, and cry out, *Behold, and see, all ye that pass by, if there were ever any Sorrow like to my Sorrow; any Wounds and Torments like mine, which I have received in the House of my Friends.*

Canst thou receive, suffer, and endure all this for our Sins, and still call us Friends? Canst thou, O holy Jesus, still Cry, Call, Suffer, Bleed, and Die for us, and still be an Advocate for us, and a compleat Redeemer. O infinite! O unlimited! O unbound-

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ed!

ed ! O inconceivable ! O inexpressible !
 O incomprehensible Love of God to us
that he loved the World; that he gave his only
beloved Son, to Death for us ! For us Sin-
ners, wicked Sinners, apostatizing Sinners,
even Dead in Trespasses and Sins, and all
this Peter, thou art not ignorant of.

The first Deni-
al of Peter.

Now, Peter, more parti-
 cularly to thy Self. And
 as Peter was beneath in the
 Palace, there cometh one of
 the Maids of the High-Priest, and when
 she saw Peter warming himself among the
 Crowd, she looked stedfastly upon him, and
 said in Derision, *Thou also wast with Jesus of*
Nazareth ; But he denied, saying, I know
not, neither do I understand what thou sayest.
And he went out into the Porch, as fearing
they might seize on him, tho' but the Night
before he had said, Though all forsake thee,
yet will not I: But he still lingers and stays,
not that he intended to Suffer and Dye
with his Master, as he had Promised, but
only had a mind to see what would become
of his Master, and to hear what they did
say to him ; for now was the time that
our Saviour told him, The Devil will tempt
you, Peter ; Satan hath a mind to Winnow
thee as Wheat, but I have prayed for thee.
 And well were it for thee, (Peter) that
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whatever thy Master endur'd for thee in his Sacred Body, yet he had secur'd thy Soul ; *I have prayed for thee, that thy Faith fail thee not.* And as he was standing in the Porch the Cock crew the first time ; but as yet, neither the Time nor the Scripture was fulfilled, nor did Peter take any Notice of it, *Mark 14. 68.*

And while he was yet in the Porch, another Maid saw him, and said unto them that were likewise with her, *This very Fellow (pointing to him) The Second. was also with Jesus of Galilee :* when he had heard what she said, he flatly Denied with an Oath, *I know not the Man,* *Matth. 26. 71, 72.*

How now, Peter ? Now I see the Devil is Tempting thee indeed : Hast thou so much forgot thy Self, and thy Duty to so good and so great a Master, that all his Miracles forgot by thee ? Are all his Lessons, Instructions, and Sermons or Sayings forgot by thee ? Are his very last and dying Words too forgot by thee ? And are thy own Promises and Engagements to thy departing and dying Saviour, forgot by thee ? This is a great Crime indeed, Peter, and in all Ages and Times been accounted most Abominable and Unworthy, not to Fulfil the Request of our Dying

Friends and Relations ; and also, not to perform our Promises to their dying Persons, and last Gasps ; and especially for thee, *Peter*, who hadst so dear and tender a Lord and Master, that had took such Pains with thee, and care of thee ; whose Words one would have thought, could never have been forgot by thee, more especially not so soon, and at this very Instant, when thou wast so near as to hear how thy heavenly Master was confronted and abused, and most wrongfully impeach'd, and most falsely Accus'd ; yet not to remiscientiate the Words of thy Master, but when thou wast so peremptorily Charg'd, thou so flatly Denied. Well, *Peter*, thou wilt pay for this at last : It is well thou hast a Friend in Court.

Then came one of the Servants of the High-Priest, bearing his Kinsman, and whose Ear Peter had cut off, charges him home, and says, Did not I see thee in the Garden with him ? And dost thou not very well know, I have a just Quarrel against thee ? And this is a fit place for it, for cutting off my Ear, when I laid Hands on your Master in the Garden. Look here, and behold the Mark I still bear on my Ear for thee ; and if it were not that my Kinsman was so
busy

busy with thy Master, and I do not know how soon I may be call'd, and therefore am unwilling to create another Fray and Disturbance, otherwise I would make thee an Example, and make you know you was there; I have not so quickly forgot you, nor your Ear-mark neither, *John 18. 26.* And moreover, if you should Deny, and Lye never so much, if there were no more in it but your Speech, your very Speech it self is enough to Betray thee.

Then began Peter, when he had heard all this, to Curse and to Swear with all the Execrations imaginable, and positive Denials; I never saw (before this time) the Man, neither do I know him, and immediately the Cock crew, *Matt. 26. 74.* And the Lord turned back, and looked stedfastly on Peter; and Peter seeing that, remembered the Words of his Master, how that he said unto him, Before the Cock crow twice thou shalt deny me thrice; and he went out and wept bitterly, *Luk. 22. 61, 62.*

Now, Peter, art thou in the Gall of Bitterness, and in the Bond of Iniquity: Now thou know'st not where to hide thy Head, now the very Arrows of the Almighty pierce the very Soul of thee; now thou see'st thou art Fallen, let him that standeth take heed by thy Example, lest he fall in the same

manner as thou hast done. What ! Deny thy Master, *Peter* ? Thy Saviour, and thy Redeemer ? And, what ! With such abominable Oaths, and positive Denials ? This would make the very *dumb Asro* open his Mouth, and upbraid thy unparalell'd Unkindness. Thou alone, *Peter*, to be the Man to deny thy Lord and Master, who had the most reason of any of the Disciples to have own'd him, because present with him, and hearing the Ignominy, and notorious Slanders that they impudently spake against him, thy own Conscience bearing thee Witness.

Oh ! how, with *Cain*, am I
Peter complaining and praying for himself. Branded with my Infamy !
My Sins are greater than I am able to bear. Oh, that some one would even Slay me !

What ! Deny my Master ! My Lord and Master ! My God, my Saviour, and my Redeemer ! And my ever-blessed *Jesus* ! What, and three times ! And with Cursing and Swearing too, and that I did not know thee ! O sweet *Jesus* ! Not thee ! What, not know thee, O heavenly *Jesus*, that brought me up from the Beginning ! That Converted me to the Faith ! That made me one of thy Disciples, and not the least neither ! One that thou more remarkably

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markably took'st notice of, and care for, and foretold me of this very present Hour of Satan's Tempting, and pray'd earnestly for me to be delivered from this fatal Hour.

O blessed Jesus ! Well was it that thou didst pray for me, or else I had been eternally Lost. How can I but Weep, and weep bitterly for this heinous, and never-to-be-forgotten Sin ? *O wretched Man what I am ! Who shall deliver me ?* Was not my first Sin great enough in the Garden, to Sleep when thou wert in thy Agony, and bid me *Watch*, but must I commit a greater now ? A Sin none ever did commit, nor ever can again, as to Circumstance, Time, and Place ! Lord, help me to Weep, and to Weep more abundantly. O Lord ! that I could wash away my Sins with my Tears, that are of so deep a Dye.

O blessed Jesus ! To make my Laver the Stronger, I will back again to the Garden of *Gethsemane*, to bewail my first Sin ; that was the Place I was first neglective of my God : And there also I will bewail the Second too. Surely, that is the fittest place, O my Soul ! There was the Place my dear Lord and Saviour, in his great Conflict, pray'd and wept, and made

strong Supplications to his God, with Sighs and Groans that were unutterable; there he fell with his Face to the Ground, and humbled himself even unto Death; there is the place he Sweat drops of Blood in, mix'd with his Tears, for me; thither will I run, and prostrate my self on the Ground, in the very same place; and, as I said before, to make my Laver stronger, to wash my polluted, Crimson-dy'd Soul, I will mix the Blood and Tears of my dear Lord and Saviour, that are upon the Ground, with my own Heart's-Blood and Tears.

O sweet Jesus! I remember now very well thy last Words, and thy last Prayers, and with these unparalell'd Ingredients I

*The Tears
and Drops of
Sweat and
Blood, that fell
upon the Ground
from our Savi-
our in his Agony*

find here my poor sinking Soul begins to revive, and my Faith in thee, dear Jesus, springs again amain; and I see the Door of Mercy open to me, as well as to *Mary Magdalen*, to us that have sinned much, thou hast heard our Prayers, and hast seen, and Bottled up our Tears, and hast forgiven much. But I have pray'd for thee, Peter, that thy Faith fail thee not.

O, happy was it for thee, Peter, when thou wast so desperately Wounded to have thy

thy Physician so near with the *Balm of Gilead*, like the good Samaritan, to pour *Oyl and Wine into thy Wounds*, to supple and cleanse them, and carefully bind them up for healing. If thy Saviour had passed by and not look'd upon thee, thy Wounds had Putrify'd and Gangrean'd, and thou hadst been Lost for ever. If Christ himself had not took Notice of thee, and healed thy Wounds, all others had pass'd by thee, Scribe and Pharisee, Jew and Gentile; some on the Right-hand, and some on the Left, and no Man had taken Pity on thee. Happy are they that lye in the way Christ doth walk, yea, even at the Pool of *Bathsheba*, they are sure to be heard by Christ, the Physician of Souls, they shall either be sure of his immediate Help, or else of his Angels, that are ministering Spirits sent from him.

Oh, that I might as effectually find the Prayers of my dear Jesus for me, *Peter*, in the full pardon of my Sins, now enthron'd in Heaven, as thou found'st him for thine on Earth! To open blind Eyes, and to take off Scales of Ignorance with *St. Paul*; *Are not the Waters of Siloam, to wash in, better than Abana and Pharpa, and all the Rivers of Damascus?*

From

From whence we may Observe, That God is pleas'd, at some times, to let the *best* of his Children and Servants fall into the *worst* of Sins and Temptations, for two Reasons ; that none might presume upon their own Strength ; nor, that any might despair of God's Mercy.

Thus it was with *David*, who was a Man that none was ever like him, as to be styl'd, *A Man after God's own Heart, The Prophet of the Lord, and, The sweet Singer of Israel*, yet falls into these two great Sins, *Murder and Adultery*, concerning *Uriah*, and *Bathsheba* : *Nathan* sets before him the Parable of the Rich and Poor Man dwelling together in one City ; The Rich Man had very many Flocks and Herds, the Poor Man had nothing save one little poor Ewe Lamb, which he brought up, and nourish'd it, and it grew up together with him and his Children, and did eat of his own Meat, and drink of his own Cup, and lay in his own Bosom, and was to him as a Daughter. A Traveller coming to the Rich Man's House, who spar'd his own Flocks and Herds, tho' he had plenty of them, and takes the poor Man's Lamb, kills it, and dresses it for the Traveller. *Nathan* tells *David* this Story ; saith *David*, The Man that hath done this thing, shall surely Die. Saith *Nathan* to *David*,

vid, Thou art the Man, 2 Sam. 12. 7. Saith David, I have sinned against the Lord, and must Die for it my self; No, saith Nathan, The Lord hath seen thy Sorrow and Repentance, and hath put away thy Iniquity, and forgiven thy Sin, and thou shalt not Die.

The other was the Sin of Peter here in this place.

Our dear Lord and Saviour had at his last Supper with his Disciples, made his Will, and had made Peter his chief Executor, and had committed to him the Care of his Flock and Children, and had also gave him and the rest of his Beloved Disciples to know, that that very Night he was to be betray'd by one of his own Disciples, and then they would all Forsake him, and he should be left alone to the Conspirators, by and with that very Disciple that was eating and dipping with him in the Dish. Surely (saith Peter) this cannot be true, for though all forsake thee, yet will not I: Thou shalt never be left of me, O holy Jesus. Christ told Peter, before the Cock crow twice, thou shalt deny me thrice; and so it fell out indeed. Jesus that Night is betray'd, by Judas relinquish'd, forsaken by his Disciples, and deny'd by Peter. But after his being betray'd and forsaken, is first carried to the High-Priest's Hall,

Peter

Peter follows at a distance, as I said before, to see what would become of him, tho' not to Suffer with him, and there was both Eye and Ear-witness how Barbarously and Inhumanely they deal with his Master, and hears how Notoriously, Slanderously and Falsely they accuse him, and yet owns him not; but when he was accus'd himself for being in Company with his Master but just before in the *Garden*, positively Denies it with Cursing and Swearing, and most abominable execrable Oaths, *that he knew him not, nor, before that time, never so much as saw the Man.*

But now, whilst *Malchus* and the Maid-Servants were charging him with the Fact, and *Peter* absolutely denying it, *that he was none of the Company, and knew not the Man, the Cock crew*; his Master presently and eagerly looking back upon *Peter*, he immediately remembred the last Words of *Jesus* to him, and *went out and wept bitterly.* Thus we plainly see, that God does sometimes permit his dearest Children to fall into the greatest Sins.

From whence we are stedfastly to Observe, and faithfully to Believe, that God foresaw *David* and *Peter's* grievous Sins, they would both fall into, and their great Sorrow and Repentance, they would quickly

quickly have for them, and permits them to commit them, that they might be for Examples unto us, lest we should wilfully presume, or wofully despair of his Mercy and Forgiveness. For these Sins was not so much their Sins, as it was God's Will they should be Examples unto us, if we Sin, immediately to fly to God for Succour, before Sin contract a Callous, and grows Cold upon the Soul.

But now to return back to *Caiphas*, and his Confederates and Council, they being made up of Chief-Priests, Elders, Scribes and Pharisees, they unanimously Agree, according to their Arbitrary Law, to Condemn Jesus of *Nazareth*; but they had no power to put him to Death; but after they had used all the Villany to him they could, as spitting upon him, buffeting him, striking of him on the Face with the Palms of their Hands, and Blindfolding of him, and asking, *who it was that smote him*; and with all the reviling Language they were capable of, they very early the next Morning sent him Bound to *Pilate*.

But now, when *Judas* found that *Caiphas* had Condemn'd him, and sent him to *Pilate*, he begins to Repent of what he had done, and carries back the thirty Pieces of Silver, to the High-Priests, *Annas* and *Caiphas*:

Caiphas : But more of that in the Conclusion of his notorious Wickedness in betraying his Master. But now, as to the manner and behaviour of *Judas*, and the Report abroad.

*A devout Soul
amaz'd at the
Report of Judas
Betraying his
Master.*

What ! What ! What News is this I hear ? My blessed Lord and Redeemer betray'd ! *Betray'd by a Kiss !* and by one of his own Disciples, at the time of his Prayers, and in the place of his greatest Retirements, in the dark Night, where none could hear him, or see him, but his God, his heavenly Father ; and Betray'd at this time by *Judas*, while he was Praying. O Wonder and Amazement ! While he was Praying for his Disciples ! O how happy would my Soul have been, to have heard but a Whisper from thy Gracious Mouth, dear Saviour, to thy God, in my Behalf, for my poor Soul ! Thus was it with thee at this time ; Praying and Pleading with thy heavenly Father, for the Salvation of Mankind, and more especially for his Disciples, to whom he was to commit the Care of his poor scattered and distressed Flock, and for thee, *Judas*, he was praying with strong Prayers, Cries and Tears, and the more earnestly at this time of thy coming,

coming, was he labouring and interceding with his Father, with Sighs and Groans, and in a very great Agony of Soul and Body, even to the extorting and drawing out great drops of Blood, that fell to the Ground. And how couldst thou come thus, Judas, with Tapours and Lights, as if thou wert (with the blessed Spouse in the *Canticles*) sick of Love, as if no time or place could retain thee, or keep thee longer from thy Beloved, nor no danger could affright thee from the Terrors of the dark and gloomy Night, but find him thou art resolv'd of ; and no sooner hadst thou found him, but how passionately, one would think, thou runn'st to him, and hang'st about his Neck, and Kissest him ; as if it express'd the greatest Passion and Fervency of thy Soul, with the most earnest Compleatment of thy Longings and Desires, to find out thy most indeared Friend ; as if thou hadst come to him, with the greatest Embassy, or News, that God or Angels could reveal to thee, or employ thee in ; or, as if thou hadst privately over-heard the dreadful Conspiracy of the High-Priests and Elders, Governour, Soldiers, and *Herod*, against thy Lord and Master's precious Life ; and as if this had been the only Minute and Time, in this dark and dismal Night, to make
make

make his Escape ; and thou thy self
 with thy Followers,
Dark Lanthorns. Lights, hadst come secretly
 ly to Conduct him securely
 ly through By ways and untrodden Paths
 that he might go Concealed from these
 notorious Conspirators ; which if the
 very Minute was not improv'd to this
 Advantage, thy Lord was unavoidably
 taken, to the Loss of his most precious
 Life, by these most accursed Mischance
 and Blood-hounds of Hell.

This, *Judas*, had been Love indeed, and
 could Men or Angels, that had no fore-
 knowledge of any Design, have judg'd
 otherwise ? And greater Love than this
 could not possibly have been shewn, thus
 privately and resolvedly to have ventured
 thy own Life for thy Master's. Or, *Judas*,
 it's a Wonder, that before thy Foul and
 Polluted Mouth came to his sacred Lips,
 thou couldst not discern the Tears and
 drops of Blood upon his heavenly Face ;
 or when thou hadst once Kiss'd him, thro'
 sudden Eagerness, without Discerning, yet
 the moisture of an unusual Kiss should have
 made thee immediately have looked upon

*Jesus often Kiss'd
 his Disciples.*

his distorted Agonious Face,
 and there presently have seem'd
 Written in Characters of
 Blood,

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Blood, the intent of thy abominable Approach and wicked Design, and that it was not unknown, nor unlook'd for, and expected by thy Lord and Master, who the very Evening before, he said, at the very time of eating the Passover, together with his Disciples, *I shall be Betrayed this Night*, into the Hands of the most wicked Jews, and it shall be done too by the Hands of one of my own Disciples, and he that dippeth his Hand with me in the Dish, the same is he that shall betray me. And hast thou quite forgot, Judas, thou answered and said, *Is it I?* Or hadst thou quite forgot thy Master had already told thee, He knew the very Thoughts of thy Heart, and the rest of thy Brethren, and had Prayed for you, *That the very Thoughts of your Hearts, if possible, might be forgiven you.*

Thou Judas, hast oft seen many Miracles done by thy Master, and wast thou not afraid at this time, he might have wrought once moce on thee, as on Corah, Dathan and Abiram, for offering strange fire unto the Lord, and thou at this time offering strange Friendship, but will nothing of this to keep thee from thy impious interprize, or make thee alter thy wicked Intention?

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But

The Earth
opened and
swallowed 'em
up.

But art thou resolved to give this Be-
traying Kiss, and to go on with thy former
Mercenary, unparalell'd Resolutions, and
to stifle all Reflects, Retorts, or Remini-
scienciated Acts of Conscience, and to cry
All Hail, Master, and give the Kiss? And
after this Kiss of thine, Judas, canst thou
be looking upon, and be abetting, aiding,
and assisting these vile Wretches, Officers,
and Soldiers, in all their Rage, and Vio-
lence, with their rude Hands thus to drag
thy Saviour, and pull him along, and with
their Swords and Staves in their Hands,
to force him, and hale him on, and with
their Lanthorns and Torches, the better
to direct their Blows upon thy Master?
I say, Judas, could'st thou see all this, and
still persist in unrelenting and obdurate
Impiety and Impudence?

Saith our dear Saviour: Judas, *Are you
come out as against a Thief and a Robber
with Swords and with Staves to take me?
I was daily with you in the Temple teaching, and
you took me not; but the Scriptures must be
fulfilled, they all forsook him and fled, Mark
14. 48. 49. 50. But thou Judas, hear
thou Deaf, and look thou blind, as Isaiah said
Will nothing of all this bring any thing
to thy Remembrance, nor to behold any
thing in my innocent Face? Who*

Blind

Blind but my Servant, or Deaf as the Messenger I sent ? Who is as blind as he that is perfect in all his Wickedness, and blind as the Lord's Servants ? Seeing many things, but thou observest not ? Opening the Ear, but thou hearest not. The Lord is well pleas'd for his Righteousness sake, it becometh thus to be done, that all Scriptures might be fulfilled. And canst thou Judas be ignorant of them ? Or hast thou blinded thy Eyes thus, and hardened thy Heart ? And wholly sold thy self to the Devil, to work out and accomplish this Wickedness and Cruelty, to thy Master, with thy Kiss ? Whomsoever I shall Kiss, the same is he, hold him fast, Matth. 26. 48.

Now when Caiaphas and his Crew had examined Jesus, and had all with one consent, unanimously voted his Death, yet it was beyond the Verge of their Power, to put into Execution their determined Sentence, but bound him, and sent him away Malefactor-like to Pilate.

When Morning was come, all the Chief-priests and Elders of the People take Counsel against Jesus to put him to Death ; and when they had bound him, they led him away to Pontius Pilate their chief Governour. Then Judas which had betray'd him, when he saw

how they had us'd him, and that he had privately agreed with to Betray him to, had proceeded further in his Malice and Rage to his Master, than was agreed upon at first, and had condemn'd him to Death and was now carrying him from one Court and Council to another, and at this present time was going with him to *Pilate*, and saw now it would be made a Publick Business, of which he had a Promise, it should be only private, and that he must inevitably be known to be the man, and Vengeance then would not suffer him to live, nor yet would he know where to hide his Head, when it was once come to be known amongst all the rest of the Disciples, therefore he began to Repent him (as he thought in time) and resolved upon this Course, to carry the Money back again to the High-Priests, and let them know he had alledged false things against his Master, which were in no manner true and therefore had brought them their money again in full Tale, and in the very Bag, and threw it down upon the Treasury-table in the Temple, where before he had received it, and told them plainly, *he repented, and had sinn'd in betraying Innocent Blood*; concluding in himself, this was the only politick way left to save himself, and bring

bring his Master off again, that he had so falsely Betray'd:

But they took no Notice of any thing that he said to them, they had already made use of him as a Property to Betray *Jesus of Nazareth*, to them, that they had of a long time past, endeavour'd to apprehend: And as for *Judas*, in what he had done, whether Well or Ill to himself, what Cared they, he had done well for them: Let him go and be Hang'd, if he will, what do we Care, say they, we will proceed with our Sport.

And when he saw that all that was said and done, would prevail nothing upon the *Jews*, he goes out and lays Violent Hands upon himself.

Then *Judas* which had betrayed him, when he saw that they had condemn'd him, Repented himself, and brought again the Thirty Pieces of Silver, to the High-Priests and Elders, saying, I have Betray'd the Innocent Blood: And they said, What is that to us? Se thou to that. And he cast down the Pieces of Silver in the Temple, and went out and Hang'd himself, Matth. 25. 5.

AND now, O most holy Jesus, let thy blessed Spirit farther assist me in this great Work, to present thee, Dear Lord to the Life, to my Devout Soul, that it may the more perfectly see thee in all thy Agony, Passion, Death, Burial, Resurrection and Ascension, and to Admire thee, and adore thee, most blessed Lord and Saviour, in the greatest Humiliation and Adoration, a poor Creature is able to do, as thou art daily interceeding for me at the Throne of Heaven.

And this I Beg upon the bended Knees of my Soul, in thy own Name, and for thy own sake, who art my Lord and Saviour, and ever-blessed Redeemer and Advocate.

Amen.

But

BUT, now to proceed on with this wicked Tragedy of the Jews.

After Judas had hang'd himself, the Chief-Priests took the Silver-pieces, and said, *It is not lawful to put them into the Treasury, because it is the price of Blood : And they consulted together, and bought the Potters Field to bury Strangers in, wherefore that field is call'd a Field of Blood unto this Day. Then that was fulfilled, which was spoken by Jeremiah the Prophet, saying, And they took the Thirty pieces of Silver, the price of him that was valued, whom they of the Children of Israel did value, and gave them for the Potters Field as the Lord appointed. But the High-Priests took Jesus and bound him, Jesus carried and sent him away early. before Pilate.*

(it being a Work of Darkeness) to Pilate, and they themselves came after to accuse him. Pilate entring the Tribunal Seat, asked them, *What Accusations they did bring against this Man ; They answer and say in general, If he were not a Malefactor, we would not have delivered him up to you, Pilate being unwilling to meddle in this Affair, perceiving it was for Envy they Accus'd him, and not any thing of a just Offence, asked them, Why they did not proceed against him, and Judge him according to their Law, and not to trouble him ?*

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The Jews said unto him, *It is not lawful for us to put any Man to Death: That the saying of Jesus might be fulfilled, which he spake, signifying what Death he should dye; as he himself had Prophecy'd of himself: And they shall deliver him to the Gentiles, to Mock, and to Scourge and to Crucify,*

Then Pilate enter'd the Judgment-Hall, and when he saw no Body come against him, calls to Jesus and said unto him, *Art thou the King of the Jews?* Thinking happily he might trap Jesus in his Words, but Jesus as cautiously as'kd him another Question; *Hast thou said this thing of thy self or did others tell it thee of me?* Pilate answered him, *am I a Jew, Thy own Nation, and the Chief-Priests have delivered thee to me, What hast thou done?* For as yet none can testify anything against him; for they had not as yet their pretended Fact ready: whereby to accuse him: Moreover, they found Pilate to be very strict in his Examination, and very unwilling to be both Accuser and Judge, and make them not willing to answer to any Particulars, till they had drawn up full Proof against him, seeing a general Charge had no Influence upon Pilate. Jesus said unto Pilate, *my Kingdom is not of the World:* Pilate therefore said unto him, *Art thou a King then?* Jesus

Jesus answered, Thou sayest that I am a King For this cause was I born, and for this cause came I into the World, that I should bear Witness of the Truth. What is the Truth? saith Pilate: Jesus answered, Every one that is of the Truth, heareth my Voice. Pilate then goes out to the Jews, and tells them, if they had nothing else to say against Jesus of Nazareth, he must and will Discharge him, for he, for his part, found no Fault in him at all. John 18. 29 to 38.

Then when they heard this, rather than he should be discharg'd, the whole Multitude ran in with open Mouth, and began to accuse him, saying, If we must come to Particulars, we are prepared. We found this Fellow teaching Sedition and Rebellion, and endeavouring to pervert the Nation from paying Tribute to Cæsar: and saying, That Himself is Christ, a King. *Saith Pilate, I have heard of this already, and I will hear no more of it: I must discharge him, if this is all you have to say, for I tell you, I can find no Fault in the Man.* Then they were the more fierce against him, but all to no purpose, saying *He stirreth up the People, teaching throughout Jury, beginning from Galilee to this place. Pilate being now quite Wearied out with this Nonsense. and hearing he was a Galilean*

learn, knew that he belong'd to *Herod's* Jurisdiction, and turns him over to him, *Luke* 23. 8. whom he knew to be at *Jerusalem* at that time; and therefore sends Jesus to him, who had been desirous of a long Season to see him, because he had heard many things of him, and hoped to see some of his Miracles done by him.

Then *Herod* begins to interrogate Jesus and finding he could get nothing from him, nor no Miracles to be done by him, and being most vehemently accused by the Chief Priests and Elders, saying all manner of Evil against him, that the Subtilty of Man or Devils could invent, for they distrust-ed to have any Good done by *Pilate*, and therefore concluded this was the last Stake they had to play, and thereupon resolv'd to make the best of it. They said, That he pretended to be a King, and had forc'd them to pay Tribute to an Earthly Monarch, and that he did frequently sow Sedition among the People; and moreover, said, *He could destroy the Temple and build it again in three days*: But he answered nothing to all this. Moreover *Herod* was informed, they had been before *Annas* and *Caiphas*, and that their witnesses could not Agree together, and that *Pilate* could find
no

no just Accusation of Death against him, and upon that Account, had sent him to him, which he took very kindly from *Pilate*, and upon this occasion, they *Two were made Friends*, which before had been at Variance and Enmity a great while.

Notwithstanding, *Herod* calls a Council of his Mighty Men, and they Debate the matter amongst themselves, but yet could find no cause of Death in him, more than the Violence of his People, so that *Herod* was neither willing to release him, nor yet to Condemn him ; but he and his Nobles made Sport with him a while, set him at Nought, mock'd him, and array'd him in a purple Robe, (others in a white Robe) out of Derision to his Regal Power, and on purpose to render him more the Peoples Scorn, and the more to inflame their merciless Cruelty, and thus return him back again to *Pilate*, with Thanks and a great Compliment for the grand Favour he had done him, in sending this Malefactor, the *King of the Jews* to him. I have Rob'd him, and given him what Ignominy and Despite I thought convenient, but as for his death, or to Condemn him, it belongs not to my Province, but more immediately to you, under *Tiberius Cesar's* Government.

And

And thus our dear Lord and Saviour, the Lord of Life and glory, is carried first to *Annas*, then to *Caiphas*, then to *Pilate*, afterwards to *Herod*, and now back to *Pilate* again ; tofs'd and tumbled up and down, and permitted no where to Rest, but Posted and Hurried from one Court, Council and Judgment-Seat, to another, and none could yet determine the Matter, but Blind-folded, spit upon and struck in one Court, Bound, Mock'd, set at nought, and Array'd in another ; Thump'd and Revil'd in another ; and Scourg'd and Buffeted almost in all, but yet not Acquitted or Discharg'd in any. Well might he bitterly Complain, *Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath no where to lay his Head.*

Now a Second time is our dear Jesus brought before *Pilate*, from *Herod's Court*: *Pilate* being now much Concern'd at the Clamour abroad, that was mad against Jesus of *Nazareth*, by the most rude and common People, that run more by Tumult and Cry, than Reason and Judgment ; and it appearing all along, to be perfect unheady, inconsiderate malice, *Pilate* resolves to trouble himself no more with this sort of Cattle, but now he was

*Jesus carried
before Pilate a
Second time.*

was minded to hear what the *Chief-Priests* and *Rulers* had to say for themselves, *Luke* 2. 13.

You have brought this Man before me again, *What have you to say against him?* And finding they had no more to say, than what they had said to *Herod* before, That he was a *Deceiver*, and one that Perverted the People from their Duty and Allegiance to the King, and calls himself a King: Says *Pilate*, I have been credibly inform'd that in one of his Speeches he made to the People, he exhorted them quite contrary, to give *Tribute to whom Tribute is due, Custom to whom Custom is due.* And moreover, to give to *Cesar* the things that are *Cesar's*, and to God the things that are *God's*. And we have read the *Scriptures*, and we know that they are all full, and abound every where almost with Predictions of a *Saviour* and of a *Messias*, and of a *Christ*, and of a King of the *Jews*, and this may be the man, as far as I know. This we are all sure of, that he has given shrew'd Demonstrations of his God-head and Power, and why may he not be your King

Fortwith they all Cry'd out with one Acclamation, *We will have no King but Cæsar*: But hold, saith *Pilate*, If I must be his Judge, I must ground my Reasons up-

on good, clear, full, and agreeable Evidence, before I can condemn him : I am not yet free to condemn, I profess plainly I have great Anxieties of Mind, and there is one thing that continually disturbs my Mind of late, that I meet with in my Thoughts at every Turn, and that is that strange Miracle that was wrought by him of late, which none of you can be ignorant of, and that is, the *Raising of Lazarus from the Dead, after he had lain in the Grave four Days and began to stink* : This is a very great thing, and a wonderful Miracle, let us rather permit him a while to go on farther with his Miracles, and if he be the **Son of God**, more and greater Wonders than these will appear, but if he be a *Pseudo-Christus*, a False Christ, or a false Prophet, we will immediately condemn him.

But, say the *Jews*, if we let him go thus, and he should do more Miracles, the *Romans* will come in upon us, and take away from us, both our Nation and Synagogues.

Now when *Pilate* saw, they still persisted in this Envious and malicious Impeachment, saith he, *Ye have brought this Man here before me, as one that Seduceth the people. Behold Gentlemen ; Silence in the Court, Cryar. I must speak plainly, Behold there he stands, I have Examined him according*
to

to the Strictness of the Law, and with as great Subtilty as I am capable of ; and I have Cross-examin'd him, to see if I could Trap him in his Words, but I profess before you all, *I find no Fault at all in this Man, touching those things whereof you accuse him.* Nay, Silence, Gentlemen, I pray, and hear me a little farther : You your selves very well know, that I was willing, to give you all the Satisfaction, that possibly I could. I did not clear him or quit him, the time before, though I might justly have done it, for there was nothing from your Acculations that was worthy of Bonds or Imprisonment, much less of Death ; yet to please you, seeing you were so eager of his Death, and without to satisfy my self of *Herod's* Opinion, I sent you your selves with him bound before *Herod*, and I know you have no mean thoughts of *Herod's* Judgment, and you know I suppose, that his Opinion was, *That he found nothing worthy of Death in him,* but hath return'd him back again to me, *Luke 23. 11. 15.*

I will therefore chastise him and let him go. Moreover, you know that you have a Custom, that I should release unto you one at the Passover, I will therefore release unto you the King of the Jews; then they came all in, crowding at

at the door, and crying at once with a loud Voice, Away with this Man, and Release unto us Barabbas.

Now Barabbas was one, that for Robbery and Murder in the City, was cast into Prison. Pilate being willing to release Jesus, spake again to them, but they Cry'y, saying Crucifie, Crucifie him, Math. 23. 19. 20. 21. Pilate was resolved then to see, if the following Severity, to the ever-blessed Jesus would satisfy them.

Pilate then took Jesus and Scourged him, and the Soldiers Platted a Crown of Thorns and put it upon his Head. Well might Isaiah say of the Sins of the Jews, Your Hands are defiled with Blood; for now were our blessed Saviour's Back all in a Gore-blood. The Chastisement of our peace was upon him, and by his Stripes we are healed. Surely he hath borne our Grievs, and carried our Sorrows yet we did esteem him stricken, smitten of God and afflicted.

He is despised and rejected of Men, a man of Sorrows and acquainted with Grief, which made that cry break out of his most sacred Mouth, Behold if any Sorrow be like unto my Sorrow! And Isaiah farther tells, how his Disciples would leave him at this time, And we hid (as it were) our Faces from him.

And

And the Soldiers platted a Crown of Thorns and put it upon his Head, and they put on him again the Purple Robe that Herod had array'd him in, and said, Hail, King of the Jews; and bowing the Knee, worship'd him in Scorn and Derision to his Kingly Attire, with his sacred Temples pouring down Blood, from the Crown of Thorns fastned into them, which made him say, *The Arrows of the Almighty stick fast in me.*

"Lord! who is able to behold thee in this Miserable, Scourg'd, and Bleeding Condition? Thy Face besmear'd and daub'd with the precious Blood of thy Sacred Temples, mix'd together with the filthy Excrements of the most nasty, and polluted Wretches Spittle.

How, O Lord, are thy tender and Holy Neck and Sides Buffeted and Bleeding with their Jewish Stripes, and thy Cheeks smitten with their filthy and brawney hands: Who Lord, is able to behold all this, and their Hearts not Bleed, and even turn away, to see how he is thus brought on, by Pilate's Command, before all the Jews, who lead him up and down by the Hair of the Head: Speaking of its Excellency and Beauty in the Canticles, where his Graces are set forth, And his Hair black and as bushy as a Raven, now serves
F only

only as a Halter to lead him and drag him along.

Then saith *Pilate*, tho' I bring him forth to you thus Mangled and Torn, yet it is only to please and appease you, but I find no Fault in him, *Joh. 19. 4.* Then came Jesus forth, wearing the Crown of Thorns and the Purple Robe, and *Pilate* said unto them, Behold the Man, *v. 5.* And this could not be acted, without a Prophecy to the Jews.

Your Hands are defiled with Blood, and your Fingers with Iniquity. Your Lips have spoken lyes, and your Tongues have uttered perverse things. None calleth for Justice, nor any pleadeth for Truth. Their Feet run to evil, and they make haste to shed innocent Blood. Their thoughts are thoughts of Iniquity, wasting and destruction are in their Paths. Judgment is far from them; neither to do Justice doth they ever take them.

Again, Judgment is turned away from them, and Justice stands afar off, for Truth is fallen in the Street, and Equity cannot be found. *Isaiah 59.*

And again, *Isaiah* saith more to the same purpose, Yea, Truth faileth, and he that is faithful parteth from evil, (alluding to our Saviour) maketh himself a Prey. And the Lord saw, and it displeased him, that there was no Faith.

And he saw that there was no man, and wonder'd that there was no Intercessor, therefore his Arm brought Salvation to him, and his Righteousness sustained him; for he put on Righteousness as a Breast-plate, and as an Helmet of Salvation upon his Head; and he put on Garments of Vengeance for Cloathing, and was clad with Zeal as a Cloak. According to their Deeds, accordingly he will repay Fury to his Adversaries and Recompence to his Enemies.

Thus we may see how the Spirit of God leads out the Good Prophet, and not only him, but all the Patriarchs and Prophets; they are full and abound with the Predictions and Prefigurations of Holy Jesus, the Messias; but more especially the Prophet *Isaiah*. Herod before, and the High-Priests and Soldiers now at this very time, cannot open their Mouths, and make answer with our dear and ever-blessed Saviour, but it shall be foretold.

Against whom do you sport yourselves? Against whom do you make a wide mouth, and put out the Tongue? Are you not Children of Rebellion, and a Seed of Evilhood? Yea, Judas was betraying him. For the Iniquity of his Covetousness was I wrath and smote him, and me and was wrath, and he went on proudly in his Heart. *Isa* 57. 4. 17.

Now, notwithstanding all this, that Pilate had permitted to do to innocent Jesus, thinking that this Indignity and Suffering of our Saviour, might have been full Satisfaction to them all. When Pilate said unto them, *Behold the man*, in his Kingly Robes, thus affronted and abused in all this Contempt, Scorn and Sufferings. Yet was their inveterate Malice and Envy, against innocent and harmless Jesus, such, that all this Blood had not satisfied their Blood-thirstiness: But when the Chief-Priests and Officers saw him, they Cry'd out, All this will not do, we must have him Crucify'd; nothing less than that will satisfy us. Pilate saith unto them, If nothing else will satisfy you, nor appease the Tumult and Uproar, *Take ye him and Crucifye him your selves, for I find no Fault in him*.

This would not yet appease them, for we have a Law, and according to our Law we can put no man to Death: Moreover we have a strict Law against Blasphemy, not Boring thro' the Tongue, but Death, and by our Law he ought to Die, because he hath made himself the Son of God.

When Pilate heard that Saying he was more afraid, and went into the Judgement-hall a third Time, Luke 23. 22. John 19. and said unto Jesus, *Whence art thou*

But Jesus gave him no Answer. then Pilate said unto him, Speakest thou not unto me? Knowest thou not, that I have Power to Crucify thee, and have power to release thee? How Pilate! Is thy Power so great? And wilt thou not do it? Out of thy own Mouth shalt thou be Condemn'd, John 19. 10. Jesus answer'd and said unto him, Thou couldest have no Power at all against me, except it were given thee from above.

From henceforth Pilate sought to Release him: but the Jews cry'd out; saying, If thou let this Man go, thou art not Cæsar's Friend. Whosoever maketh himself a King, speaketh

Ensebius speaking of Christ's Divinity glories upon it; Christ's Divinity here stoops not to Pilate's Humanity.

against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth and sate down in the Judgment Seat, in a Place that was called the Pavement, but in the Hebrew Gethatha; and it was the Preparation for the Passover, and about the Sixth Hour, and he said unto them, Behold your King! But they cry out, away with him, Crucify him. He saith; Shall I Crucifie your King? The chief Priests answered, We have no King but Cæsar, John 19. 5.

Now, Pilate, when he saw that after all ways, and means, and courses, that he had taken with Jesus, to satisfy the Jews, no-

thing would do, less than to Crucify, he was now ready to pass Sentence, and had enter'd the Judgment-Hall, and sat down in the Judgment Seat, in order to it, his Wife sends a Letter to him, with Words to this Effect, saying:

H U S B A N D,

I Beseech you, if you have any Love for me, and any Motives of Pity and Compassion for this poor innocent Man, J E S U S, that now is Ar-

Procula, his Wife, whom the Greek Church Honour as a Convert of our Lord, sends a Letter to him to this Effect.

raign'd, and stands before you, just ready to be Condemned and Sentence to be pass'd upon him, on purpose to Gratify the inordinate impetuous Desires of a rude Multitude, and blood-thirsty Jews: Forbear I say, humbly beg of you, and do not Condemn him; and have nothing to do with this Just Man, for I have suffered many Things for him this Day in a Dream which I shall Communicate to you, as soon as I see you.

Procula.

When Pilate saw this, and that he could prevail nothing, but rather that a Tumult was made, He called for Water, and washed his Hands, before the Multitude, saying, I am Innocent of the Blood of this just Person, see you to it, Matth. 27. 9. 4. Then answered all the People, and said, Let his Blood be upon us, and our Children for ever, if it will : We will have him Crucified. And the Voices of them, and the Chief- Priests prevailed. Luk. 23, 23.

Then Pilate released Barabbas unto them, and delivered Jesus to be Crucified ; and they took him and led him away. Joh. 14. 16.

Then they called together the whole Band of Soldiers, and with the Scarlet Robe, and the Crown of Thorns on his Head, they put a Reed in his right-hand, instead of a Scepter, and they bowed the Knee before him, and said, Hail, King of the Jews ! And then they spit upon him, and took away the Reed from him, and smote him on the Head with it. And after they had done that, they mock'd him, and then they took off the Robe, that was upon him by Herod's Appointment ; For, to Crucify him in that King-like Robe, would be a very great Dishonour, both to their King and Country.

And the Saviour of the World now being left to the Barbarous Multitude, to be Crucified, and to do what they would with him; you may imagine, with what undecency and Rudeness they twist and turn about

The Jews and Gentiles consent and assist in the Crucifying of him. Mar. 20. 18. 19.

the sacred Body of dear Jesus, that is already most grievously Sore and Stiff with Blood, from their late Inhumane Stripes, and with what force and cruelty they pull off his Robes, and put on his own Garments for his Crucifixion, is enough to make a devout Soul Quake and Tremble.

Thus they took the ever-blessed Jesus and led him away, bearing his own Cross towards Mount Calvary, or Golgotha, the Place of a Skull, with all the Joy their Rage and Malice could invent.

The Devout Soul standing to see its Saviour pass by towards the Mount, the Place of his Execution.

Stay now, O my Soul, and take a Serious View of thy Lord and Saviour, thus Afflicted, Tormented, Forsaken. I say, now if thy Hearts does not break in fast, and the Sluces of thy dim Eyes do not pour down Tears too violently, take a View of him, and make a Stand: It's the way to his Cross and he will come dragged

by presently. O my Soul ! be like the true *Zacheus*, make the best of thy Ground to view, and of thy time to consider, for now the Agony of our blessed Redeemer begins

Ah, cruel and miserable *Pilate* ! What hast thou now done ? And whom hast thou Condemned ? And whom hast thou delivered to be Crucified ? The Lord of Glory ! The Son of God ! The Redeemer and Saviour of the World ! A just Person, as thou thy self hath testified of him : Thou foundst no Guile, nor Evil in his Mouth. What canst thou expect from him then for thy own Salvation ! See but yonder, how he's hal'd and dragg'd away from thee, with his Head Crown'd with Thorns, his Temples Bleeding, his Face besmear'd with Blood and Spittle, from the basest and vilest of the poor ignorant Jews, and his back stooping under the Burthen of his own Cross, and his poor Legs trembling, by Reason of its Weight, which, with the dust, dirt, crowd, Sweat, Blood, and want of Sustenance to revive the poor drooping Spirits, is ready to sink, Canst thou look after him *Pilate*, and

*His sacred Lips
having received
no Nourishment
from the time of the Passover, till his Thirsting upon the
Cross, which was the third Day, and exactly fore-run
the time of his Body lying in the Grave.*

see

see all this, and thy Heart and Soul not faint and bleed?

What wouldst thou give *Pilate*, now to recal thy wicked and abominable Sentence of a just Person, thus spitefully used, and dealt with; *Like a Lamb to the Slaughter, or the Sheep before the Shearers is dumb, so he openeth not his Mouth.*

Simon, the
Cyrenian Com-
pelled to bear
our Saviour's
Cross.

But now, not for Pity to his tender back, but for fear he should come to the place of Suffering, and that they may give him some Ease to Lengthen out his Torments and that they may be able to inflict more stripes upon him, and that he may more become the publick View, and that they may be the better come at to receive Stripes, and to be spit upon, and threatened, let us seize and compel the *Traveler* Simon of Cyrenia, to bear his Cross,

O happy art thou, *Simon*, to bear the Lord's Cross! Let there be no unwillingness in thee. Thou hadst no Hand in condemning him, nor Crowning him, nor Thorns, nor spitting upon him, nor beating him; let it not grieve thee, thou may'st be amply rewarded for thy Pain, thou believest in him; He is requital to bear thy Soul to Heaven for thee. *How*

many poor Souls, now a-days, would have been glad to have suffer'd for him, or with him, that have already found part of the Virtue of his Death and Resurrection? But, how can I blame thee, poor *Simon*, when all his Disciples had left him, and one of them was he, that betray'd him to this, but all hid their Faces from him, as he himself had foretold them, *And ye shall leave me alone, but I am not alone, because the Father is with me.* O dear Lord *Jesus*, joyful is this News to me, that I now hear thee Speak, that thou hast the Presence, Comforts, and Assistance of thy Father, of thy God with thee in this Hour, in this great Agony and Suffering.

And having thus far mournfully Accompanied our Lord and Saviour up the Hill, laden with Afflictions and Sorrows, to the Top of Mount *Calvary*, where the Cross of our dear Saviour is to be fixed, in the separating of his most glorious Soul, and most precious Body. Who can consider, and be amaz'd to think, what stupendious Sorrows and Sufferings our dear Lord, at this Moment feels and apprehends? All Malefactors, that we have at any time beheld with our Christian compassionate Eyes, there are three times specially that Conflict, and operate most
upon

upon Sympathizing Beholders; and according as the Sentence for the Extinguishing part of Life is, so are we more or less affected, and afflicted with Sorrow.

First, at the time of their Condemnation and dreadful Sentence, *Thou shalt return to the Place from whence thou camest, and from thence to the Place of Execution, and there be Hang'd by the Neck, till thou art Dead, or Quarter'd alive, or Burn'd to Death, and the Lord have Mercy upon thy Soul.*

Secondly, at the present time of their going up the Ladder, or being fastned to the Rack, Cross, Stake, or Block. What

Eyes can behold this, but their Face shall gather Paleness and Sorrow, and their Knees even knock together with Fear and Trembling

to think what is at hand, and they not going immediately to suffer.

Thirdly, at the time of their being in the very present Agony of Death, not only the present torment of Body to endure, but the dreadful terrors of a frightened Conscience, at the imminent Sight of a revengeful God, and irreconcilable Judge, that is now ready to cast both Soul and Body into Hell-fire, to produce Compassion. And this is the present

A Sympathizing, thinking Christian.

present and perfect State and Condition of all Men, by reason of Sin. For this, and this alone, is our dear Lord and Saviour Conflicted in the Garden, even to the extracting great drops of Blood trickling down his most sacred Hands and Face.

And, when he saw his most Righteous Father would not revoke this Eternal Decree, and Punishment to Mankind for Sin, without his own ever-blessed Son's Undergoing and Suffering Death and Hell for us. Saith he, *If this bitter Cup shall not pass from me without drinking of it, Thy Will be done. A Body thou hast Prepar'd, that is Mounting the Cross, and ready, and willing to suffer all the Misery and Torment, that the most cruel. Rage and Malice of Men and Devils, and an enraged God will permit to inflict rather than poor Man shall suffer the deep Pressures of thy Eternal Wrath and Indignation, in that Lake that burneth with fire and brimstone for ever.*

O Blessed Father ! Thou art my Father, from all Eternity, and am not I thy Son ? *Prov. 8. 23. I was from Everlasting before ever the Earth was. While as yet he had not made the Earth and the Fields, nor the highest part of the Dust of the World. When he set a Compass upon the Face of the Deep. When he establish'd the Clouds above.*
Which

Which he strengthened the Fountains of the deep. When he gave to the Sea his Decree, That the Waters should not pass his Commandments, when he appointed the Foundations of the Earth. Then was I by him as one brought up with him; and I was daily his Delight, rejoicing always before him. Rejoicing in the habitable parts of his Earth, and my Delights were with the Sons of Men. When thou Createdst them in a State of Innocency, and Perfection: And, O Heavenly Father, shall I now forsake them, in a State of Sin and Misery, and eternal Destruction? No, O Holy Father, For this very Cause came I into the World; I, that immaculate Lamb, Slain from the Beginning, Conceiv'd by the Holy Ghost, Born of the Virgin Mary, as to human Nature, am touch'd with their Infirmities, and therefore came to Succour poor Tempted Souls. I know the Devils Wrath, Power, and continual Attempts to all Mankind. For this Cause was I carried into the Wilderness, endur'd Hunger and Cold, Fasting and Temptations, and I cannot but succour and relieve, and at last Deliver those that are Tempted.

As Man, I my self, O Righteous Father, had fell by his Temptation; but, as God, I overcame him, and can I let them Suffer, when I know Man is not Sufficient of him-

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self to overcome the Devil, not Sin, nor the Power of Death and Hell, nor thy Eternal Wrath and Displeasure?

This was the Eternal Decree of the great Council of Heaven from Everlasting, that seeing Man was not able to recover his lost State; that a man born of a Virgin, conceiv'd from his God-like Power by the Fulness of Time, should be born the Son of God, fully Qualify'd God-man, to make compleat Satisfaction and Attonement for Lapsed Man, to the unsatisfy'd Justice, and incensed Wrath and Indignation of God.

And for this Cause was I Born here on Earth, and left the Bosom of my heavenly Father, and all Thrones and Dominions, Principalties and Powers of glorified Saints and Angels, and took upon me Human Nature, and came chearfully leaping over the Hills, and skipping over the Mountains, as a Roe or young Hart upon the Mountains of Spices. For this Cause came I as in the Volume of this Book it is written of me, to do thy Will, O God.

That poor Man might not be eternally Lost, but thy incensed Wrath might be Appeas'd, full Satisfaction might be made, the Power of Hell might be Broke, and Devils themselves reserv'd in Hell, Bound

in Chains of Darkness, until the great Day, and poor fallen Man Acquitted and Discharg'd, and his Soul eternally sav'd.

This is Love indeed ! unbounded, unlimited Love ! infinite, inexhaustible, incomprehensible Love of the Son of God !

O the Height, Length, Breadth and Depth of the Goodness of God to Mankind ! This is Transcendent Love, Love without Comparison !

Now, what must all this Extort from us ? To see our dear Lord and Saviour just now mounting the Cross, giving of himself up to the utmost Cruelty, that the Wickedness of Men and Devils can inflict upon him, from the Vehemency and Pollution of their most barbarous Rage, and for this, for our Sins, and to set us Free.

Here is the Sentence of Pilate.

” Take him Scourg'd already, according to your Custom, and Bound ; Take

” Him and Crucify Him

” with this Inscription over

” his Head, Written in Latin,

” in Greek and Hebrew.

” This is Jesus of Nazareth, King of the Jews.

That every one that passeth by, might understand it.

The

The Death of the *Cross* was the ancient Punishment of the Jews for their most notorious Malefactors, before Chiist's time, and therefore esteemed by the Accursed Jews most fit for our Saviour

Dr. Cave's
*Primitive Christi-
anity*;

to die by. Omitting all the various Forms and different kinds, which were us'd towards the Primitive Christians, there were two things in this way of suffering, rendering it very severe, viz. the Pain and Ignominy of it. Painful it must needs be, because the Party Suffering was fastned to it with Nails drove through his hands and feet, the most sensible parts of Man, from which a vast quantity of Nerves and Sinews meet and terminating in those places: And they were pierc'd only in those extrem Parts, so far distant from the heart, for purpose that the Exquiliteness of their Torments and Death. might be the more lingering and tedious, In somuch that some, out of tender Compassion, have Caused some to be strangled before they were Crucified, as *Julius Caesar* did the *Pirates* he had sworn to execute on the Cross; See *in Vit. Caesar*. Cap. 47. p. 76. But no such Favour was shown to Christians; they were suffered to remain, during all these Cruciating Pangs, till mere Hunger starv'd

starv'd them, or the Mercy of wild Beasts, or Birds of Prey dispatch'd them. Thus St: *Andrew* endur'd two whole days upon the Cross.

Timotheus and his Wife *Mauritia*, after many other torments, hung upon the Cross nine days together, before they compleated their Martyrdom. Nor was the Shame of this way of suffering less than the Pain of it, Crucifixion being the Punishment of Slaves, Traytors, and the vilest of Malefactors: Insomuch, that for a Free-man to dye thus, was accounted amongst them, the highest degree of Ignominy and Reproach Imaginable. Therefore the *Roman* Historians call'd it *Servile Supplicium*, a Punishment only proper for Slaves.

But this Punishment of the Cross, *Constantine* took away, out of Reverence to our Saviour, not being willing, that This should be the Punishment of the vilest Malefactors, which had been the Instrument whereon the Son of God had purchased Salvation for Mankind. *Sozom. Lib. 1 cap. 8. p. 418.*

But now, O holy Jesus, must thou be Lifted up to suffer and dye upon the Cross, as it was Prophecy'd of thee.

*Christ Nailing
to the Cross.*

As the Serpent was lifted up in the Wilderness, so shall the Son of

And *Pilate*, Wrote a Title and put
it on the Cross, and the Writing was,

J E S U S O F N A Z A R E T H,
T H E K I N G O F T H E J E W S.



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of Man be lifted up. Now, Oblessed Jesus who is able to see thee, and behold thee, how with rude Hands and fear'd Hearts, they force, twist, pull, hale, and extend thy sacred Hands, that were always doing of Good, and healing of Diseases, now Nailing to the Cross? Who can but mourn and lament bitterly, as not being able to behold thee, the *Lord of Life*. Our Souls within us must be pierc'd, and even our hearts break in pieces, to see thy ever Blessed Feet thus Extended and Rack'd, and Nail'd to the Cross, and to think what Agony and Torment, they now endure, that always kept the steady Paths of thy God, in the ready way to Man's Salvation.

Now to see thee tread the *Wine-press alone*, and of all the People, there was none with thee. And as thou thy self saidst, *I look'd and there was none to help; and I wonder'd, and there was none to uphold, therefore my own Arm brought Salvation to me, and my fury upheld me. In all their Afflictions I was afflicted, and the Angel of his Presence saved them. In his Love, and in his Pity he Redeemed them, and he bore them, and carried them all the days of old.* Thus the tender Care and Pity of Christ was towards his Children and People, from the beginning

it bore Date in the Records of Heaven:

And now, dear Jesus, to see how with uncontrol'd Severity they pierce thy very Hands and Feet, and penetrate into thy very Nerves and Sinews, not only forcing thy Sacred Blood, out of thy tender and delicate Veins, but squeezing it out upon the very Cross, and all this for me, O Lord, and for my great and grievous sins that are numberless, dost thou endure this grievous torment, and shed infinite drops of Blood, crying out in the Bitterness of thy Soul, *Behold, and see, if there be any Sorrows like my Sorrows.* O Lord, who is able to see thee, Bleeding, and Groaning, and crying, and Dying for me, and not Weep and Mourn, and Dissolve into Tears and Sorrow? Or, rather than my spent Eyes should want Tears, Help my Heart, O Lord, to weep Tears of Blood: Who can forbear, O Lord, when I consider every Sigh, every Groan, every Cry, every Tear, every Drop of Blood, every Pang, every Pain, every Twitch, every Convulsion, and every distortion that thou endurest are the Products and Effects of my Sin: O Lord, let never a Minute be lost, nor never a Thought be spent in vain, now my Saviour is dying and bleeding on the Cross.

And

And thus should every devout Soul endeavour to do, when they come to the Table and Supper of the Lord, that being the chiefest time to give the strongest and liveliest Strokes in our Hearts and Souls, of the Compleatest Resemblance and Commemoration of our Lord and Saviour's Suffering and Dying on the Cross for us : to consider how his Body was broken, and his Blood gushing out for us, for our sins, and for our Salvation. *This do,* (as our dear Saviour's Words are) *as oft as you do it, in Remembrance of me,* knowing that thus Christ dy'd for thee.

And now, O holy Jesus, help my poor crippled Soul through the Crowd, to lay it self down at the Foot of thy Cross, to receive the Drops of Blood, as they come Trickling down from thy Wounds, into my Polluted Soul, that not one drop of thy most Precious Blood be spilt upon the Ground, or the Sacred Liquor of Eternal Life be wasted or lost. O Lord ! Who is able to behold thee longer ? O that I could Bleed, Die, and pour out my Soul with thee !

*The earnest
Petition of a
truly Sympa-
thizing Graci-
ous Soul.*

Happy art thou, wretched Thief, that was reserved till this time, to have the

*The Thief
upon the Cross
rebuking his
Companion, &
his timely pray-
ing for himself.*

Lord of Life to suffer with thee, to have his Jewish Ignominy, thy poor Soul's Advantage, to hear now thy Prayers, and save thy Soul from Eternal Death. Let thy Cursed Companion and Malefactor persist in his Ob-

stinacy and Incredulity, with the rest of the wicked Jews, Cursing and Reviling his Saviour, and going Headlong to Hell. *If thou be Christ, come down from the Cross, and save thy self and us.* Well was it done, O Thief, that thou so timely rebuked him. *Why dost thou not now fear God, seeing thou art in the same Condemnation, and same Suffering?* We, thou knowest, suffer justly for our Offences,, but this man hath done nothing amiss.

I cannot Admonish nor persuade thee longer ; my Soul is just ready to Expire, and I am just Fainting away. A Moment lost now, is lost for ever. My time is but short to pray for my own Soul, that am loaded and crowded with infinite numbers of Iniquities and Sins. If thou wilt Dye obstinately, Lord help me to dye Penitently. If thou wilt continue in Contempt,

tempt, help me, Lord to continue in Faith and Patience. If thou look'st upon him as a *Deceiver*, I look upon him as my *Saviour*. If thou abound'st in reviling and scorning, (the Opportunity now offer'd) I will abound to my last Breath with strong Prayers and Tears, to the very last Gasp, crying and calling to my Saviour, and ever blessed Redeemer and King, *Lord have mercy upon me*, quickly, quickly, O Holy Jesus, or I perish for ever, *remember me, when thou comest into thy Kingdom.*

O blessed Jesus, that art so ready to give out Pardons and Remissions to poor penitent Sinners, that call and cry to thee at the very last Gasp: As soon as they ask, it is thy own gracious Promise, *Ask, and ye shall receive, Heaven and Earth shall pass away, but not one Jot, or Tittle of thy sacred Word, or Promise shall pass away. Verily, verily, thou shalt be with me this Day in Paradise.*

This is the time of Repentance, this is the time of effectual Prayers; this is the time of weeping and mourning for Sin; this is the time of Drenching and Bathing thy Soul in the precious *Hearts-blood* and Life of thy Saviour. It's no matter, what the Accursed *Jews* say, in Reviling and Mocking the Son of God, their King,
their

their Saviour and Redeemer. *They that pass'd by, rail'd and wag'd their heads, saying, Ab! Thou that destroyest the Temple, and in three Days buildest it up again, come down from the Cross, and save thy self, if thou canst. Let Christ the King of Israel descend now from the Cross, that we may see and believe. If thou be the King of the Jews, save thy self.*

O Lord! Let the wicked Jews be now making up the number of their Sins thro' Infidelity, till the time of Repentance is past, and the door is shut, I will be still calling and crying to my God. Let them in Scorn and Derision be Crucifying my Saviour between two Malefactors, as the Chiefest of them, I, in the greatest Bitterness of my Soul, will be pouring out the most Ardent of my Prayers, with Sighs, Groans and Tears, that are unutterable to remember me, both now whilst thou art on the Cross, and as soon as thou art exalted in thy Kingdom of Glory.

O God! the Son, Redeemer of the World, have Mercy upon me, miserable Sinner.

*By the Mystery of thy holy Incarnation; by thy Nativity and Circumcision, by thy Fast-
ing, Baptism and Temptation: Good Lord
Deliver me!*

By

By thine Agony, and bloody Sweat : by thy
Cross and Passion ; by thy precious Death and
burial ; by thy Glorious Resurrection and As-
cension; and by the Coming of the Holy Ghost,
Good Lord deliver me !

O Son of God ! I beseech thee to Hear
me !

O Lamb of God, that takest away the
Sins of the World, Grant me thy peace.

O Christ, hear me !

O Lord, hear me !

O Lamb of God, that takek away the
Sins of the World, have mercy upon me.

Lord, have Mercy upon me !

Christ, have mercy upon me !

O Lord, hear me, and Remember me,
now thou art giving up thy most precious
life, and pouring out thy Innocent, harm-
less and Compassionate Soul.

Remember me, when thou comest into
thy Kingdom.

But stay, O Blessed Jesus ! What is it I
perceive; and see still in this black and dis-
mal Hour ? O Lord, is it thee, still in
thy Agony and Bloody Sweat ? It is so
Dark, I can but just perceive thee. Is it
not finish'd yet ? What say'st thou, Lord,
now to my poor fainting, dying Soul ?
Speak Lord, one Word of Comfort to
me, notwithstanding all thy Adversaries,
and

and implacable Enemies about thee, *Speak Lord, and thy Servant Heareth. Speak Lord, and my Soul shall live.* If thou art so faint thou canst not speak, in this grievous Conflict, let thy good Prophet speak for thee.

Wherefore when I came, was there no man to help? When I call'd, was there none to help? Do you think I am past Saving of you, or Delivering of you in this time of my Dereliction? Tho' you all forsake me in this Hour of my Crucifixion, I do not forsake you, my Children, my Flock, and my poor Lambs, my Redeemed, and the Purchas'd of my Soul.

Is my Hand shortned at all, tho' Nail'd to the Cross, that I cannot save, or that I cannot Redeem? Or, have I no Power to Deliver? Behold at my Rebuke, I dry up the Sea, I make the Rivers a Wilderness, the Fish stinketh and dyeth for thirst, because there is no Water. I cloath the Heavens with Blackness, and I make Sack-cloath their Covering. I make the Earth to quake and tremble, and would tumble down to the eternal Abyss, but that I bear up the Pillars of it, at this very Moment that I am bleeding upon the Cross. Let the Jews have as vile and mean Thoughts of me as they please, and cast all their scorn and Malice, mix'd with their Cruel Rage and Poyson at me: It is I that make

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the Rocks to rent, the Sun to gather paleness,
and the Moon to be turned into Blood.

Notwithstanding that all the Scriptures
might be fulfill'd, and my Redeemed Ones,
the Purchas'd of my Soul, set at Liberty, I
give my Back to the Smiters, and my Cheeks to
them that pluck off my Hair. I hid not my
Face from shame and spitting; for the Lord
God doth and will help my Soul and sustain it,
Whatever my Body doth, or shall cry out,
and say, therefore I shall not be confounded,
therefore I have set my Face like a flint, and
know that I shall not be ashamed. He is near
that justifieth me: Who will contend with me?
Let us stand together. Who is my Adversa-
ry? Let him come near. Behold, the Lord
will help me. Who is he that will condemn?
And they shall all wax old as a Garment, and
as a Moth shall eat them up. Who is it amongst
us that feareth the Lord? Who obeyeth the
voice of his Servants, that walketh in darkness
and hath no Light? Let him trust in the Name
of the Lord, and stay upon his God. Behold,
ye that kindle a fire, that compass yourselves
about with Sparks, walk in the Light of your
Fire, and in the Sparks that ye have kindled,
ye shall have of my Hands, ye shall lye down
in Sorrow. Isa. 50.

But, my Soul, draw near, or else thou
wilt lose the sight of thy Saviour. Dark-
ness

ness hastens on apace. O holy Jesus, is it not thee? Let me wipe and drain my dim, and almost spent and blind Eyes, and look again. Lord ! it is thee. I still perceive thy Tears distilling down thy sacred Face ; Thy Temples boyling out of Spirituous Blood ; Thy Sacred Hands and Feet blubbering up, and venting out from behind the Nails, great Bladders of Blood and Froth, from hte expulsive Force of thy most exquisite Torments. O Lord ! ~~even~~ now my Soul fainteth and dyeth within me. My Spirit fails me. My poor mortal Eyes and tender, fainting Heart, is not able to behold thee longer. Nor yet, while Life and Strength remains, can I forbear (when an Interval of Tears will permit a slight) looking after thee still, and pouring forth my fervent, and frequent Requests to thee ; and falling into these most frequent Examinations within my self.

What ! from the Sixth, till almost the Ninth Hour, is my dear Saviour in the Height of this vehement Agony, and yet over yet ? But still labouring and groaning under the burthen of my sins ? What great and heinous Sin of mine is it, that I am guilty of, that is not atton'd yet ? That God is so extreemly incens'd at, and that he will not yet pardon ? That my poor Sa-

vour

viour is yet struggling for, till the last drop of his most precious blood is exhausted? Let me look immediately into my Soul, into every Corner and Cranny of it, all must out, and be discover'd, of what Nature or Quality soever it be, whether Lying, Curling, Swearing and Forswearing, Theft, Murder, Fornication, Adultery, Incest, Pollution with the Dead, or Copulation with Beasts, Blasphemy, [Spite and Contempt against thy holy Word and Sacraments.

O quickly, quickly, quickly help me, O my God, to find it out, and to bring all to Remembrance, that thou may'st no longer be extorted and convuls'd in these grievous Torments. Look upon me dear Saviour, and cast quickly thy dying Eyes towards me, as thou didst upon *Peter*, in the High-Priest's Hall, denying thee, that I may immediately remember it, seeing thy Righteous Father is so exact and severe, that there is no Redemption of thy most precious Soul, and Sacred Body from the Cross, till thou hast paid the uttermost Farthing, and hast made full and compleat Satisfaction for me!

*Chr st casts
his dying Eyes
to a Supplicant
Sinner,*

Oh, dear Lord ! That Cast of thy languishing, distracted, dying Eye to'ards me, hath brought all to Remembrance. And there dear Saviour, in the speedy Conveyance of a most Ardent Ejaculation, it is most humbly and devoutly presented unto thee, that thou mayest instantly be delivered from the Torments and Bondage of Death, in making ample Attonement for it, and my poor Soul may be Recorded, as soon as thou art exalted in thy Kingdom of Glory.

Stay, O my Soul ! a small space longer, for now Darknes hastens on apace, that I can scarce see thee : But what is it I hear ? Does this abominable sin of mine stick so fast still in the strict Court of Heaven, that it makes thee cry out thus ? Will it not yet be discharg'd ? What dreadful Cry is it ? I'm sure, it must be my Sin. Thou O blessed Jesus ! art spotless, and without Sin. *Guile was not found in thy Mouth* : How must be mine ; O miserable and wretched Creature as I am ! How impossible was it, and unable to have underwent this Suffering and Agony for my Sin, as a poor Worm, Dust and Ashes, and sinful polluted Man, when it makes the Son of God thus complain and Cry out. Hark ! hark ! O my Soul, what is it that sounds thus in my

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my Ears ? 'Tis no usual Cry, it must come
from my Tortur'd Redeemer. Hark !
hark ! Silence ! What is it ?

Eloi ! Eloi ! Lama sabachthani ?

My God ! my God ! Why hast thou forsaken me.

O my Soul ! What is it ? What is it I
hear ?

Eloi ! Eloi ! Lama sabachthani ?

My God ! my God ! Why hast thou forsaken me ?

O Lord ! O God ! O Saviour ! O ever-
blessed Redeemer ! O my Christ ! Son of
God ! Lamb of God ! Dearly beloved of
Father ! Where shall I go ? Where
shall I hide my self from the Wrath and
fierce Displeasure of thy Father ? If
I cry'st out so, that art his Son, his on-
ly-begotten Son, in whom always he was
well-pleas'd, What then can I do, or
where shall I appear ? If Wrath break out
against me towards me, when thou that
art God, complain'st so bitterly, What
can a poor, vile, wretched, misera-
ble Creature, and grievous pol-
luter do ?

O my Soul ! Endeavour still to
press up towards thy Saviour. Let
thy trembling, fainting Heart, still endure
this Cry. If thou dyest here, thou may'st

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stin

still be remembred with the Patient Thief. It's the only time and Place under Heaven to give up a departing Soul, but if otherwise, thou art called for a longer time on Earth, have Patience, and see the last of thy ever-blessed Saviour. If the Mother of our ever-blessed Lord stand to see the last Gasp of her dearly beloved Son, and if *Mary Magdalen* and others stand weeping and crying, and praying, to see the last Gasp and dismal end of this unparallel'd Tragedy, thou hast as much need. I say, if amongst these, *Mary* the Mother of our ever-blessed *Jesus*, can stand to behold her Nine Months Labour in her precious Womb, and to see the Travail of her Son thus tormented to Death, canst not thou do the same? More especially thy Sins, my Soul, are great, which thou hast committed; have Patience a while, and thou shalt be forgiven thee.

Let us now see, what farther they have to do, till their Wrath is quenched.

And when the Sixth Hour was come, it was Darknes over the whole Earth, till the Ninth Hour; and at the Ninth Hour, *Jesus* cry'd out with a loud Voice, saying, *Eloi! Lama sabachthani?* Which interpreted, is, *My God! my God! Why hast thou forsaken me?* And some of them

stood by, said ; He calleth for Elias, let him come down and save him, if he can. Then presently he cry'd, I Thirst, immediately one runs, and fills a Sponge full of Vinegar and gaul, and gives it him to Drink, Psalm 69. 21. Mark 15. 23.

All this Suffering hitherto of our Blessed Lord and Saviour, had wrought nothing upon these Cruel, Incredulous, Jewish, Stony Hearts, but they squeeze this bitter Potion into his most sacred Mouth, with bitter Revilings, which at all times is counted most Base and Inhuman, to insult over the most vilest Malefactors, at the time of their suffering the Satisfaction and Penalty of the Law ; yet such is the Cruelty of these Barbarous Infidels ; Let us see, say they, if Elias will come and take him down from the Cross and save him.

But our Blessed Jesus, as he had liv'd with the Son of the everlasting God, so he dy'd Christ the Saviour of the World, Praying for his most Bitter and Inhuman Enemies, at the very last Minute of his most precious Life. Enter, Forgive them, they know not what they do.

When they saw, that all their Rage, Malice, and Barbarous Cruelty, ended in a Prayer for them, Their Hearts began to soften them, and they stood gazing one

upon another; and when they began to see such Thick Darknes fall upon them, and the Earth quaking and trembling under their Feet, they began to be convine'd in their Consciences, some of them, and to say one to another, *Surely this is the Son of God!* and cry'd, What shall we do? And

Omnis Christi, actio nostra debet esse Instructio. O my Soul, up and improve the last dying Hour of thy Saviour. See the Sins of the World as a Weight on his Shoulders, with the Wrath of God pressing them down, till he gives up the Ghost, and finishes the Redemption of the World.

looking up to JESUS again, they saw Him just Bowing his Head, and saying: *Consummatum est. It is Finished.* Father, into thy Hands I commend my Spirit.

And, as

very Devoutly observes the Passion of his Death, carries in it a lively Representation of his great Love to Mankind.

His Arms stretch'd out, as if to Embrace all those that would come to him:

And, his Head Bowing down, to kiss the Feet of his Disciples.

And at the Ninth Hour there was a Darkness over the whole Earth, for the Sun began to hide his Head, as not able to behold

The Vail of the Temple was Rent from the Top to the bottom ; the Earth quak'd, and the Rocks rent, which made the Centurion that stood by as a Sheriff, by Pilate's Command, to see our Saviour executed, begin to be grievously afraid, and to say, Of a certain, this was the Son of God. Luke 23. 30. Mat. 27. 34.

And no soner had our dear Saviour let fly his blessed Spirit, and ascended to his heavenly Throne, and glorified Saints and Angels, but they rejoycing at his glorious Presence, immediately brake forth into Singing of Praises and Hallelujahs with the Penitent Thief.

And having now overcome the Power of Death and Hell, forthwith the Graves opened, and many bodies of the Saints which were in them arose. Matt. 27. 52. and began to praise God. Luke 23. 47.

When the Jews when they saw all this, they called to the Moun-
tains to divide them from the Luk. 23. 48.

And all the people that came together to that Sight, beheld these things that were done, and were amazed ; and smote their Breasts, and said, that the Scriptures might be fulfilled ; They shall look upon Me, whom

they have pierced, and they shall mourn for him, as one mourneth for his Son, and shall be in Bitterness for him, as one that is in Bitterness for his first-born. Zech. 12. 10.

This made Dionysius of Athens, (being in Agypt at the same time of our Saviour's Suffering) when he saw this great Eclipse of the Sun, contrary as at other times, cry out, and say, *Aut Deus Natura patitur, vel Mundi machina dissolvitur*: Either the World was at an End, or the maker suffered great Annoy.

And now, O my Soul, what hast thou more to do, but to attend till thy Saviour is took down from the Cross, and, with the remainder of thy feeble strength, and almost spent Eyes, accompany his precious Body to his Funeral, which will be solemniz'd this Evening.

The Jews therefore, because it was the Preparation for the Sabbath, and Even was come, and they had a Custom among them, that Dead Bodies should not remain upon the Cross on the Sabbath-day, especially at this time, being a great and high day, the day of

Great Passover; the Jews

therefore came to Pilate, and besought him, that the Bodies

John, the Beloved Disciple, so whose Care Christ

bequeath'd his Mother, saw this, and bare Record of it, that we might believe, John 19. 35.

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the malefactors might be taken down from the Cross, and their Legs broken ; which no sooner was granted, but one of the Soldiers abounding still with his inveterate Malice more than the rest, notwithstanding the wonderful Miracles he had so lately seen from the Glorious Son of the Firmament, vailing its Head, the Earth trembling, the very Rocks breaking in Pieces, and the Vail of the Temple (the most Sacred Place of their Worship) rent from the Top to the Bottom ; yet he takes no notice of all this, but forthwith runs with his Spear in his hand, and violently pierces the tender Side of our dear Lord and Saviour, and immediately gush'd out Water and blood, the Emblems of the Two abiding Sacraments, that our Lord left with us in Commemoration of his blessed Humanity and Divinity. Baptism, and the Holy Supper. And this could not be without a Prophecy, In that Day, I will open a Fountain opened for the House of David, and Inhabitants of Jerusalem, to wash away Sin and for uncleanness. Zech. 13.1 When they took down the Bodies of the other Two Malefactors, found they were not dead, and brake their Legs. The Jews having a Custom amongst them, to break the Legs of the Crucify'd Persons

when they took them down from the Cross, if they found they had any Life in them. But *when they came to Jesus and found that he was already dead*, probably from the vast expension of Spirits, so much exhausted and wasted, from his former Sufferings and for want of respite and fresh Recruit of Sustenance (for which we do not read, from the time of his betraying, to the time of his Passion, of Care or Supply from any.) Or perhaps from the Wound of the Spear in his precious Side, that might the sooner expire his Life; or, rather, from all together. Yet *finding him already dead, they broke not his Leggs*: Or chiefly to fulfil the fore-determinate Will of the Almighty predicted and prophecy'd of him, *That the bone of him should not be broken*.

For as we see all along from the knowledge, and all-wise Counsel of Heaven, and from the unalterable Decree of Omnipotency, nothing could (from his conception to his Crucifixion) happen but what was unavoidably necessary, as foretold, that it might be of Benefit to persuade one of the True Messias; and to convince the Infidelity, to obdurate the other. As says the Great Apostle, *I Preach that Jesus Crucified to the Jews a Stumbling-block, to us Gentiles, the Life and Power of*



unto Salvation; for they neither did, nor yet will believe the Emanuality of the Son of God in this World; but still are vainly in expectation of him.

Now *Joseph* being a *just man*, and altho' one of the *Jews*, yet had no hand in consenting to the Death of the Son of God, went in privately in respect of the *Jews*, because he was of *Arimathea*, a City of the *Jews*, but went boldly unto *Pilate*, and begg'd the body of *Jesus*.

And when even was come, because it was the Preparation even before the Sabbath, *Joseph* of *Arimathea*, an honourable Counsellor, who also himself waited for the Kingdom of God, came and went in boldly to *Pilate*, and begg'd the body of *Jesus*. But *Pilate* fill'd with Incredulity, marvelled if he should be already Dead: And to be fully satisfied, sent for the Centurion whom he had appointed to stand by, and see the Execution, and asked if *Jesus* of *Nazareth* was dead, and whether he had been any time dead? When the Centurion told him, that he was dead, for his Body the Soldiers had (with his leave) taken down from the Cross, and they had broke the Legs of the other two: But when they came to *Jesus* of *Nazareth*, they found him already dead, and therefore his Legs were
not

not broken. When Pilate heard all this, he commanded the Body of Jesus to be given to Joseph, Mark 15. 42, 46. Matth. 27. 58.

And Joseph took him away, and wrapped his Body in Sindon, or new fine Linnen Cloth, and also Nicodemus, which at the first, came to Jesus by Night, and brought a mixture of Myrrh, Aloes, and other Spices, as the Custom of the Jews was, and wrapp'd him up in fine Linnen, ready for his Funeral, which was to be Solemniz'd that Evening, in the Garden of Joseph, a place without the Gates of Jerusalem, and near to the place where our Saviour was crucified, and in a new Tomb hewed out of a Rock, that Joseph had made for himself, and where never Man lay before.

And now, O my Soul, I prepare thyself with all Humility and Devotion, to attend thy Lord and Saviour to his Funeral. This is the last Office of Love thou hast performed to the dear Body of thy dear Jesus, who had done and suffered all for thee.

O my Soul! What an Honour is it to thee, to be esteemed worthy by thy dear Jesus, to be bid a Mourner to his Funeral.

And happy and blessed art thou, O Joseph, that thou wast waiting impatient for the Body of Jesus, and for the Kingdom of God. O happy art thou

in this black and dismal Night of Sorrow, thy Faith fail'd thee not, and that thy transcendent Love to thy *Jesus*, carry'd thee through all Fears and Difficulties of the *Jews*, to crave the Body of *Jesus*.

This was Love indeed, that at such a time as this was, while the Rage and Malice of the *Jews* was still boyling hot in them, and seeing all his Disciples had left him before this day of Tryal, thou mightest reasonably have expected, that their remaining Rage might have spent it self upon them, that should have shewn any manner of kindness to the Remaining Body of a Crucified *Je-*

Yet true Faith carried thee beyond come Life, come death, nothing can separate a true *Joseph*, a truly devoted Soul, from the Love of Christ *Jesus*. In this Cathal, we may from hence observe the Diligence and Care a Christian ought to use. He went privately in Respect of *Pilate*, whose precipitate Rage had so stained their hands in the Blood of the Harmless *Jesus*, and was still conversant with that Cruelty, but yet in respect of *Pilate*, he went in, and craved the Body of *Jesus*.

His Love and Faith to *Jesus* made him bold, but his wisdom and discretion made him cautious. If he must sacrifice his Life

for

for his Love to his Saviour, it shou'd be by the hands of a Legislative Power, and not by the Merciless Barbarity of the Mobile; but if it must be so, ready and resolved he was, immediately to follow, and be second to so good a Saviour, for whose Salvation he had so long time waited.

O Blessed *Joseph* ! Had'st thou not took care of the Son of God, of *Jesus* of *Nazareth*, the King of the Jews, of the ever-blessed *Jesus*, Redeemer and Saviour of the World, to have given him decent Burial, his sacred Body might have laid all mangled, torn, distorted and extended upon the cold Earth, to the merciless Cruel and savage Nature of Wild Beasts and Birds of Prey. But this was design'd for all Eternity, that thou should'st be a man appointed by the Hypostatic Union, to be the vessel of Heaven; I say, to be the vessel to enbalm and entomb the Body of our blessed *Jesus*; and for this art thou appointed to have thy Soul embrac'd and united to Heaven in the Bosom of thy Saviour. *that is not asham'd to confess and acknowledge before men, in the most dangerous of all, that him will I not be ashamed to confess and acknowledge before my Father which is in Heaven.*

And now Even is come, and the time of Solemnity and Entombing of our Saviour.

is at hand ; away now, my Soul, with all the heavy weight and Burthen of thy sins, to the Grave of thy Saviour.

The Body borne by Angels, *The Sol emnity of our Saviour's Funeral.* vailing their Faces, who, in the time of his Humanity, were always appointed by

God to attend upon him, and minister unto him, and also while in the Grave, to perform the same Heavenly Office. And *there appear'd two Angels sitting, the one at the Head and the other at the Feet :* And can we think, they should be spared or wanted at this time? *Luke 24. 4. John 20. 12.*

follow'd by *Joseph of Arimathea, Nicodemus, John 16. 39, 40.* Then the Mother of the ever-blessed Jesus, *Mary Magdalen, and Mary the Mother of James, and the Mother of Zebedee's Children.* And the Women that were as Mourners, *beheld the body laid, Luke 23. 55.* And all the Mourners came following after, *by the great Herauld of Heaven. And that Day pour upon the House and Inhabitants of Jerusalem, a Flood of Grace and Supplication, and they look upon me, whom they have pierced, they shall mourn for him, as one that mourneth*

mourneth for his only begotten Son, and shall be in Bitterness for him, as one that is in Bitterness for his First born.

In that Day there shall be a very great mourning in Jerusalem, as the mourning of Haddadrimon in the Valley of Megiddon: And the Land shall mourn; every Family apart. The Family of the House of David apart, and their Wives apart: The Family of the House of Nathan apart, and their Wives apart. The Family of the House of Levi apart, and their Wives apart. The Family of Shimci, and their Wives apart. And all the Families that remain, every Family apart, and their Wives apart. Zech. 12. 10. 11. 12.

Typically spoke
of good I shah,
alluding to our
Saviour at this
time.

Rev. 1. 7. Come now, O my Soul, do thou after? gather up I say, all thy griefs at the Foot of the Cross and bring them to the Grave of thy Saviour, and wash them there in a Flood of Tears. The rest of those afflicted Mourning Souls may never rise up in this World to affright thee, nor in the World to come Condemn thee. Leave them all, that they may be all laid upon the Scape-goat, and carry'd in the Wagon to the Land of forgetfulness.

And now strengthen your Heads, you weak Hearts, and gather strength, ye Feeble Knees, for now is your Redemption near at hand. *And he roll'd a great Stone to the Door of the Sepulcher and departed.*

Thus having as succinctly, as possibly I could, run over the Passion of our Dear Lord and Saviour Jesus Christ, in that method and order the holy Scriptures have most Perspicuously testify'd of him; both by the Prophets and also the Apostles, I shall conclude all with that of the most Holy Apostle, and for the present, leave his precious Body in the Grave, with Angels to attend his Call, to his Glorious Ascension, which the Blessed Apostle, in a few Words Preciaims.

Ye Men of Israel, hear these Words; Jesus Christ, a man approved of God among you by his Wonders and Signs, which he hath done by him in the midst of you, as ye know.

Delivered by the Determinate Knowledge of God, ye have crucified him, whose Worked Hands have Crucified

God hath raised up, having loosed the Gates of Death, because it was not possible that he should be holden of it.

For

For David speaketh concerning him, I foresaw the Lord always before my Face, for he is on my Right hand, that I should not be moved.

Therefore did my Heart Rejoyce, and my Tongue was Glad : Moreover also, my Flesh shall rest in hope.

Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thy holy One to see Corruption.

Thou hast made known to me the Way of Life, and thou shalt make me full of Joy with thy Countenance.

Now, Glory to God on High, Peace
Earth, good Will towards men.

The DEATH of
PILATE.

BUT now, when *Pilate* saw after all this, That Christ was Crucified, Buried, and was risen again the Third Day, according to all that he had Predicted, and told them would come to pass; and that greater Miracles was done by him, and greater Multitudes followed after Him, sent a Letter to *Tiberius*, the Emperour at *Rome*, to Acquaint him of all this; and that the Christians and many others, look'd upon Him, and follow'd after Him as a GOD.

Tiberius tells the Senators of it; and desires of them that JESUS CHRIST, the King of the *Jews*, might be Ador'd, and Recon'd with them a God also.

I

But

But they having a Law among themselves, That in all Matters of Religion they were to have the Preheminency, Forbid it, and set forth an Edict, Prohibiting all Christians upon Pain of Death to any that should Own him so.

Tiberius thereupon set forth another Edict, That all Christians and others should have their Liberty, not only to Report it, but also, to Adore Him, and Worship him to be their God.

But *Pilate* who had been his Judge to Condemn Him, and Crucify Him, after the Death of *Tiberius*, *Caligula* coming to the Empire, Banishes him, not only from *Jerusalem*, but from all the *Roman* Government, to *Vienna*; who falling in Disgrace there, and his own Conscience always accusing and Tormenting of him for what he had so Notoriously and Barbarously done, in Condemning and Crucifying the Lord of Life and Glory, *Julius* like, lays Violents Hands upon himself.

*Meditations and Ejaculations to be used
in thy Closet, before, or immediately
at the Table of the Lord, or after
thou art return'd into thy Closet again
made and compos'd by the Author from
the Considerations of Christ's Merits,
by his Body, Blood, and Intercession:*

○ Lord ! Help the Slaves of my Soul
to pour out more abundantly, for
my many Sins, heinous Sins, great and
grievous Sins. O Lord, help me ! O
Christ, help me ! O Saviour of the World,
help me ! O dear and ever-blessed Jesus
Christ, and Saviour, help me ! I fear I
shall be drain'd dry too soon ; I fear I
shall slacken too fast ! Help me, Lord, to
a River of Tears, that I may pour out more
more, O penfive Heart and Soul ; more
abundantly my Heart and Soul to my God.
This is Pleasure indeed ; This is Joy in-
expressible, thus to be thoroughly, perfectly,
and perfectly employ'd in the Service of
my God, for my poor Soul's sake.

This is the only Viand for my Soul to feed upon: This is the Bread my Soul (O Heavenly Father!) eats, that the World knows not of. This is the only Wine that cheers and makes glad the Heart of Man. This is the only Cordial for my fainting and drooping Soul. This is the true Water and Laver of Life to my Soul. This fetches out all Spots and Stains, all Pollutions and Crimes, of never so deep a Dye, of never so long a Time, of never so large an Extent, never so remote in the World, never so secret and closely committed.

*The Composition
of the Heavenly
Laver.*

These thy Closet Tears, and Sacramental Tears, mix'd with the Blood of the dying Crucify'd Saviour, will wash and fetch all out. This is the only Elixer of Life. This masters the strongest Lusts, the greatest Temptations. This is of more Power and Force, O Lord, than all the Devils in Hell, compact and conjoyn'd together, must give way to. This unties all Charms and Witchcrafts, Powers and Compacts of Infernal Spirits. This dissolves and breaks in pieces all that a wicked heart, murderous hand, an incensed Enemy and an enraged Devil can do. This Cordial, this Laver alone, transports the Soul, and makes it live, even in Death it
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self: Whether of the most exquisite Pain of the Cross, or the Rack, or Fleeing alive, or boyling in Oyl, or roasting alive, breaking on the Wheel, or tearing in sunder with Wild Beasts; let it be of what Nature, Degree or Quality soever. This Cordial bears the Soul up above the Cruelty, Rage and Malice, that the worth of Men, or Devils can invent. Nay farther, if this be rightly taken and made use of, it appeases the Wrath of an incensed, enraged, and otherwise irreconcilable God.

O Heavenly Father! This thou canst not withstand, so great Force and Power have Closet-Prayers, and Sacramental-Prayers. One Hour spent thus closely in Communion with God, is worth Ten thousand elsewhere. These Prayers and Tears force open the very Doors of Heaven it self: And an enraged God cannot, nay, will not longer hold out. A Saviour, a Redeemer, an Advocate, so dear and so near a Friend in *Heaven*, will prevail for us. And from this time our Names shall be Recorded in Heaven, and written in the Book of Life in Red Characters of our Saviour's Blood, over every one of our Mansions he hath already prepared for us.

This is certainly the Security of our Souls, against all Accident of the Body,

against Battles and Murders, and against Sudden Death, against Fits of the Stone, Distortions, Convulsions, Twisting of the Guts, and the most exquisite Torment of the Bowels; against Palsies, Lethargies, Appoplexies, and all Deprivings of the natural Lenses.

The continued Course of these duties is the only Antidote against

A Soul thus prepared and guarded is delivered against all these Accidents and Disturbances of the Body that may suddenly deprive us of our Sense and Reason, before we are when Death comes.

scorching and burning Fevers. This preserves thee against, and in, decrepid Old Age, and Decay, and loss of Senses and natural Reason. This preserves thee from and in Bonds and Imprisonment. Storms, Tempests and Shipwracks; against all Casualties and Afflictions, Anguish and Torments of the Body; and (being effectually

applied) against all wounds of Conscience.

This temper of Soul, and interest in a Crucify'd Saviour, makes one to grow (O Lord!) quickly weary of the World, and to slight and condemn all earthly Delights. This makes thee earnestly *long to be dissolved, and to be with Christ*. This will make the insult upon, and trample under all Principalities and Powers; all Thrones and

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and Dominions, and desire no longer to live, than thou canst be thus dispos'd, qualify'd and employ'd. This will make thee (O my Soul) to do no evil, nor think no evil with Allowance and Consent.

The Soul, O Lord, may, and will be impos'd upon by the Body daily, in one degree or other, but what I do I allow not. My Eyes, my Ears, my Nose, my Tongue, my Smell, my Taste, my Hands, and my feet they all assault daily my poor Soul in one way or manner or other, or let in a *Caterua* of Sins and Temptations, and are cause, O Lord, of this *Psycomachia*, War between Soul and Body, which the Apostle Paul too well knew, and made his complaint of saying, *I have a Will in my Members, that wars against the Will of my Mind, and leads me Captivate unto Sin and Death. O wretched Man that I am!* One look from thy Heavenly Eye, dear Saviour, or one Glimpse of thee, one Hour of Closet Devotion, or Sacramental-Devotion, will make me more than conquer over all, and say again, with the Apostle, *Thanks be to God, through Jesus Christ our Lord.*

This is all that a poor soul can do, or that God doth require of thee, strong Prayers and Tears, mix'd with the Body and Blood of thy Saviour, is all thou art able to give for Heaven it self.

He

He that calleth, cryeth, weepeth, mour-
 neth and cometh thus to me, *I will in no
 wise cast out.* This is all that God doth
 require of thee, *To do Justice, love Mercy,*
and to be brought by prayer to God. This shall
 seal the Bonds of the everlasting Cove-
 nant between God and my Soul, written
 in my precious Saviour's Blood; and he
 himself shall be a standing and an abiding
 Witness to each Covenant; (*and I will
 make with thee an everlasting Covenant, the
 first Mercies of David*) and himself shall
 be my Advocate, to plead my Title to an
*Inheritance incorruptible, that fadeth not a-
 way, reserv'd in Heaven for me,* O my
 Soul. If any Man sin, we have an Advocate
 with the Father, *Jesus Christ the Righteous,*
 daily making Intercession for us.

When thou art Meditating, Praying, or
 Reading thus, my Soul! take not thy Eye
 nor thy Heart off, but go on with it; thy
 God is at the end of it, heaven is at the end
 of it, and thy Redeemer is at the end of it.
 This is thy *Viaticum*. This is *Jacob's Lad-
 der* thou art ascending. It's the sure and
 certain way to Heaven and Eternal Life.

This is my Saviour's Advice; and I
 dare, and will put thee, my Soul, upon
 the Dependence and Assurance of it. Ten
 thousand to one for thy Security. Enter

1619

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into thy Closet, shut the Door about thee, and Pray (in this manner already propos'd) strongly and earnestly, to thy Father in private, and He will reward thee openly; That is, give thee my Soul, all things necessary for thee in the World, and in the World to come everlasting Life.

O my Soul, when once thou art come to taste this Heavenly Food, and relish it aright, this Cordial of Life, what Sweetness, what Pleasures, and what Delights doth it bring! O Heavenly Father, and ever blessed Redeemer, this Laver alone, to wash and cleanse my polluted Soul in, will make it fit to be presented to the Lamb upon the Throne, without spot or wrinkle, or any such thing. And this I beg with all Humility and Devotion that I am able to do, upon the Account, and for the sake of my ever-blessed Redeemer and Advocate, concluding in that Heavenly Prayer He Himself hath taught me, saying, *Our Father, &c.*

A Prayer for the Author and Reader.

O Lord! assist me so with Thy Blessed Spirit, that all that I have now Written or Read in this foregoing Work, may always be fresh upon my Heart and Soul; and grant me, O God, that at this
time

time I may pour out my Soul upon my bended knees, in such Prayers and Supplications that may be heard with thee, my Heavenly Father, to protect and defend me this day from all manner of Sins, and Power of Temptations, whatsoever. More especially against all those Sins that do so easie beset and molest me at every turn, those Sins thou knowest, O Heavenly Father, are my familiar and prevailing Sins, that now by the special concurrence of thy Holy Spirit, I may be able to strike at the Root of them all, and like *David*, kill the *Goliath*. Give me O Lord, a true and rectify'd Spirit, sanctified throughout, to overcome all Infirmities and Corruptions of humane Nature. And that I may betake my self sincerely to the great business of my Souls salvation And that with the Holy Apostle, I may run the Race that is set before me, looking unto Christ Jesus the Author and Finisher of my Faith, who, for the joy that was set before him, endur'd the Cross, despis'd the shame, and now is set at the Right Hand of God, daily to make Intercession for me. For Him O Heavenly Father, hast thou highly exalted, and given him a name above all other names, that at the name of Jesus every Knee should bow, both of things in Heaven, and things on Earth. O sweet Jesus, O blessed Jesus, who can but bow to thee, and sup-

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supplicate to Thee, and pour out their Prayers and Tears to thee, that left the Bosom of Thy Father, and all the Adorations and Chorus's of Saints and Angels, and came down from Heaven to suffer the cursed and ignominious death of the Cross for my sins, to have thy tender Hands, that were always doing good, and healing Diseases, and thy blessed Feet, that always kept the steady Paths of eternal Life, now to be turn'd, twisted, extended, distorted, disjoynted, and nail'd to the Cross, to drink the Vinegar and Gall of thy Father's high Displeasure, for my great and grievous Sins, to have thy most sacred Sides pierc'd and to gush out with Water and Blood. To see Thee all over Sweating, and pouring down Streams of Blood, from the Crown of Thy Head, to the Foot of the Cross, and to suffer all this for my great grievous heinous Sins, and abominable Iniquities !

Nay, farther, O dear Jesus, to see Thee endure, and to lye under thy Father's Wrath, and the Pressure of all these Agonies and Torments, which made Thee bitterly to cry out, *My God, My God, Why hast thou forsaken me ?*

O Lord ! What shall I do ? Who is able to behold thee longer ? Who can but love Thee, and in loving thee, adore
Thee

Thee with infinite, unbounded and unmeasurable Love, and Desire earnestly to be Dissolved, and to be with thee? But if it is thy good Pleasure to spare me longer, let the true Love and perfect Sense of all this Love and Suffering of Thine, my dear Lord and Saviour, help me to live up to that exact Pattern thou hast left me here, of Meekness, Lowliness, Humility, Charity, Forgiveness, Bowels of Pity, and Compassion, and that a perfect Sense of thy Crucifixion, may always be fresh in my Heart and Soul, that so it may beget in me a compleat Hatred and Dread of all Sins; that in the whole Course of my Remaining Life, I may be Preserved and Defended from the like Sins; that I run not the Danger of Eternal Damnation. And that the inexhaustible Bowels of thy Mercy, may take Pity of me; so that I Crucify thee not again; but being delivered from all Iniquities, by thy most mighty Power, may, with Finishing my Course here, be received into the open Arms of thy Eternal Salvation. And this I most heartily Beg upon the bended knees of my Soul, for Thy Sake only, and upon the only Account of thee, my dear Lord and Saviour, and ever-blessed Redeemer and Advocate: *Amen and Amen.*

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A Death-Bed Meditation.

I Owe to God a *Death*, as his SON did for me. Ever since I have been Born I have been Sailing to this Haven, and gathering Patience to Comfort me in this Hour; Wherefore shou'd I be one of these Guests that would not come to the Banquet, when they were Invited? What Hurt is there in going to sleep? In going to Paradise? I shall lose nothing but the Sense of Evils, and soon I shall have greater Joys than I feel Pains, for my Head is in Heaven already to assure me, my Soul and Body shall follow after. *O Death!* Where is thy Sting? Why should I fear that which I would not Escape, because my chief Happiness is gone before, and I cannot have it unless I go to it? I would even go through Hell itself for Heaven, and therefore if I march but thro' Death, I suffer less than I would for God.

My Pains do not dismay me, because I Travel to bring forth eternal Life. My sins do not fright me, because I have Christ my Redeemer there. The Judge doth not astonish me because his Son is my Advocate. The Devil amazes me not, because the Angels pitch their Tents about me. The Grave grieves
me

me not, because I know it was my Lord's Bed. O that God's Mercy to me, might move others to love him ! For the less I can express of it, the more it is. The Prophets and the Apostles are my Fore-runners ; every Man will go before, or follow after. If it please God to receive me into Heaven before them that serv'd him better what Thankfulness do I owe him ? and because I have defer'd my Repentance til this Hour, whereby my Salvation had been cut off, had I dy'd suddenly ? How doth my God, in his infinite Mercy, to prevent my Destruction, call me by this lingering Sickness, and prepared me for my End, and makes me, by wholesome Pains, weary of this beloved World, lest I depart unwillingly, like those whose *Death* is their *Damnation*.

Thus he loves me while he beats me, and his stripes are Plaisters to cure my Sores : therefore who shall love him if I displease him ? This is my whole Business now, to strengthen my Body with my Heart, and to be contented as God hath appointed untill I can Glorify Him, or He me. If I live, I live to sacrifice ; If I dye, I dye to my *Saviour* ; for Christ my *Saviour* is sacrificed for me ; and therefore should I at all fear Death, I have not that Faith and Hope I have profess'd, but I doubted of
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God Truth in his Promises : Whether or no he will forgive Penitent Sinners, (which I fear not) Come Lord Jesus, for now thy Servant cometh into thy Everlasting Arms of Mercy. I commit my Soul into thy Hands, O Heavenly Father, Come, Lord Jesus, come quickly.

A Letter Written to his Friend in his Sickness.

Beloved,

Marvelled not, that you have Pain, for you are Sick ; but marvel that you cover it not, for Offences ; because the Wisdom of Man is to bite in his Grief, and always to shew more Comfort in God, than Pain in Suffering. Now God calleth to Repetitions. to see whether you have learn'd more Patience and Constancy than others. If Sickness is sharp, make it not more sharp by Frowardness : But know this is a great Favour to us, when we dye by Sickness, that makes us ready for God when he calls us.

Now, you have nothing to think upon but God, and you cannot think upon him without Joy : Your Grief that passes away, but your Joy will never. Tell me ; my Friend or Patient, How many Stripes is Heaven worth ? Is my Friend only Sick in the World, or his Faith

Faith weaker than others ? You have always Pray'd, Thy Will be done : and are you now Offended, that God's Will is done ? How hath the Faithful Man forget, that all Things (even Death it self) turn to the best, to them that love God.

Teach the Happy, O Lord, to see his Happiness through Troubles. Every Pain is the Prevention of the Pain of Hell : Every Ease in Pain, is a Foretaste of the Ease, and Peace, and Joys in Heaven. Remember therefore, your own Comforts to others before, and be not impatient, when there is most need of Patience, but, as you have ever taught us to Live, so now give us an Example to dye, and deceive Satan, as Job did.

SOME

S O M E

Necessary Reflections

Upon the

Body, Soul

A N D

Resurrection.

THE Question propos'd by Sir *Ken. Digby*, to my Lord *Dorset*, Whether the *Body* he now looks upon, is the very same *Body, Face, Nose, and Eyes* it was several Years past.

You will answer, Most certainly the same, Yet, if we consider strictly, and like *Philosophers*, it can properly be called
 K no

126 *Reflections on the Body,*

no more the same Body, than the Ship at *Athens* may be call'd the same Ship that was there Two Hundred Years before: And by Reason of the continual Reparations, not one Foot of the Timber is remaining, in her that Built Her at First. And the River of *Thames*, the very same River it was in Queen *Elizabeth's* Days: when as the same Water as run down by *White-Hall* last Night, is not the same individual Water it was then, nor new will again; yet 'tis Call'd by the same Name, and is supply'd from the same common Stock, the Sea. For Bodies that are sublunary Matter, being in a perpetual Flux, and in Bodies which have internal Principles in them, of Heat and Motion, which continually Transpire to make Room for the Supply of new Matter, at length in long Progress of Time are all so chang'd as the Ship at *Athens*.

So, certainly are our Bodies Chang'd by a constant Supply of Food, daily receiv'd and incorporated into them: That being spent by Transpiration, and other Excrementitious Ejections, requires a fresh Recruit, and is Accumulated in Parts Dead, to maintain a Body or Organ for the Soul, which so long is continu-

as any of the same Nutriment is left. And thus the Face, Legs, Arms, or Body, is Plump'd and Flethy with agreeable Nourishment, that afterwards by Want or Sicknes, is decay'd again, till suitable Aliment or Food, gives it a fresh Supply.

Now this Flesh thus plump'd and rais'd a second Time, is not the very same Flesh; Plump'd and Rais'd the first Time, and was Decay'd by Want or Sicknes, but new Flesh; yet the Man is call'd the same Man; or Woman, the same Woman; for what we visibly see, by our Sense of Seeing, the same may be concluded by Reason, where Vision is imperceptable For the Nails of the Hands, and the Hairs of the Head, grow daily forward from the same Root, and being cut off, grows still forward, that which was the Roots of the Nails, or Hairs before, comes by Decay, to be the Extreame Ends, and is abandoned, and cut off in like Manner as the former Ends, or Extremes were, and there are new Roots, and new Ends successively rais'd, yet still is call'd the same Hair, or Nail. So, in like manner, you see a Pimple rises upon the Lip or Face; which afterward turns to a Scab, which falling off before perfectly ripe, discovers

128 *Reflections on the Body,*

in the Flesh a Rawness or Hollowness, and grows again, and scaleing off in its own proper time, is fully incarnated, and appears as it formerly did, with the rest of the Face, or Lip, and yet is called the same Face, or same Lip it was formerly.

Now, if we can own and acknowledge these things thus visibly to our Eyes, and Sence of Seeing (which is impossible for us to deny) must we not, by the Sence of Reason, conclude, the same Change of Casting-off, to be in the Flesh of the Face, and Skin daily, as new Matter ; for the Face and Skin casts off the old by *Transformation*. What is the Scurf that comes on the Face, and Head in Combing of it ; and the Peeling of the Skin in Bathing and Washing (which thus makes it more visible to the Eye) but the old Skin cast off, and new coming in its place ? And is coming in the same to Reason, by daily *Transformation*, as it appears thus to our naked Eyes by Combing or Bathing. Pardon the awkwardness of the Expressions, that I endeavour to make it thus plain to the most honest Capacity of human Kind. This is thus called the same Man, same Face, same Skin, same Face, same Lip, same Hair, it was many Years before.

The

Though you see strictly, and like Philosophers, or Philosophically, it is not the same, but bears the same Name, as it is the Frame, Case, or Cabinet to contain the same Soul which never changes, being immutable, and of a Divine Being, and returns again the same to God that gave it.

But to demonstrate this Argument more fully to the Life, Suppose you behold a Man or Woman fully grown, and complete in every part, at twenty four Years of Age, and are well acquainted with him or her, and should not see him or her again for seven or Twenty Years more : and if it were possible to see him or her again in two Figures or Proportions, at the same time together before your Eyes : The one Figure, Body and Soul, to make up and represent exactly to the Life, so far as you remember what he or she was then, the same in appearance, to every particular Feature and Soul, at twenty four Years of Age, and the other Figure to represent the very same as he or she is alter'd and chang'd in the Revolution of time till now, you wou'd find a vast difference in each Countenance : Yet it must necessarily be con-

130 *Reflections on the Body,*

cluded, by Reason, though not visible to Sense, the same in every Part, though not so easily perceived. Then do but consider from whence this Change proceeds, and makes this Alteration, but from the change of Time and Nourishment: And yet is called the same Man or Woman, though not one Bit of him or her is left now as was then; as doth appear by the vast Difference and Alterations of the two Persons before your Eyes, and yet is called the same Man or same Woman, because the same individual Soul, which is the substantial Form of Man, that never alters, but remains the same.

Now having thus far run over the Difficulties, to make them easie to the weakest Capacity; That First, the Body is not the same it was before, being alter'd and chang'd by daily Nourishment and Time, as I have endeavour'd above to make manifest and plain. That the Body must necessarily alter and change according to the Nature of Food and Nourishment received, digested, distributed, incorporated and assimilated: As if we live one Day on Bread, another what may be made from Flower; and a Third Day on Fruit, and a Third on Herbs.

Food

Fourth on Flesh ; now the first Days Food must pass the Range and Methods of Fermentation, Digestion, Distribution, Incorporation and Assimilation, before it can make way for the Second, and the second before it can make way for the Third, and the Third before it can make way for the Fourth. And thus our Bodies must necessarily partake of the same Nature with our Food : One Day of Flower and Grain, another Day of Fruit, a Third of Herbs, and so on ; and thus our Bodies must change, and have Relation with our Food.

But our Souls is the same immutable and unchangeable Being it was before, no Place, nor no Condition doth alter or change it, but the same ever : Which from all that hath been said, will make the Resurrection more plain to us. One Word or two of that, and I have done.

How at the Resurrection it may be said, to be the very same Body, re-united and joyned to the same Soul again : Or, to think that every Atom of the present individual Matter of a Body, and that every Grain of Ashes of a buried Cadavor

Now to endeavour to untie this knotty Speculation, and illustrate it as plain as I am able, is thus, All Forms remain absolutely the same, when separated from Matter, as it was when joyn'd to it. Now the Soul is the Form of a Man, and remains : the Body is of the Matter Earth, and returns to Earth. Again, Yet all Matter coming out of the same Magazine, makes the same Man again, with the same Eyes, and all the same Limbs it had before. Nay, as Sir Ken. Digby says, He is compos'd and made up of the same Individual Matter, for it has the same Distinction, and the same Individuator, to give it the same form or Soul.

For Matter consider'd singly in it self, hath no Distinction, but is all one and the same, as in the Chaos at first, it is the Soul joyn'd to the Matter makes particular Forms, according to its own Identity and Being. I shall particularise it thus, Take a Glass of Sand from a Mountain of Sand, and you can easily distinguish the Glass of Sand from the Mountain of Sand but return back these few Sands from whence they were taken, and the Glass full that was even now divided by it self, looses that Form, and returneth one and the same

134 *Reflections on the Body,*

same it was before ; yet if you fill the Glass again, where-ever you take it up, so that it be from the same uniform Mountain of Sand you had before, it is the very same Glass full of Sand as it was before, though not one Grain or Particle of Sand be in it now as was then, yet to any rational Eye it seems to be the same, because in the same Glass, and same Figure, Colour and Proportion, and from the same Mountain of Sand.

Now, though this is not an Example plain enough, yet it is sufficient enough to make a speculative Man perceive and have more refin'd Thoughts of the Resurrection : For, suppose God should join the Soul of a lately dead Man, even when his Dead Corps lyes by in his winding sheet, unto a Body made of earth, from some remote Mountain of the World, though it is most true, That was the Body he liv'd in before ; yet this shall be, the like Body and like man, because the Soul must of necessity have the very like Shape, Form, Figure and Proportion for its Being. For, suppose a Man to have a crooked Knife or Sword, of the Figure of a Half-Moon, he must have a Sheath or Scabbard of the same Figure to the Knife

Knife or Sword ; and provided this Scabbard or Sheaf, is worn out, perish'd, rotted or decay'd, there is none will fit it, except one newly made again of the same Materials, viz. Leather, Pastboard and Wood, or such-like things ; and then it appears to all Eyes the same, and call'd by the same Name as before, though not one Bit of the Matter is in it now, as was then.

Thus the Soul being the Form of Man, and the Body being perish'd, rotted and decay'd ; returning to the Earth from whence it came, and mix'd and shuffled together again, as in the Chaos at first. At the Sound of the Trump, the great Allarum and Fiat of the Almighty, shall appear to be the very same Man, to behold the ever-blessed Redeemer with the same Eyes, because the same Soul.

And now, seeing the Matter to be the same it was, and the Form to be the same it was, and both rejoyn'd together by the same Omnipotent Power that was, may we not necessarily conclude it to be the very same Man that was ; and so to be ever with the Lord.

And

136 *Reflections on the Body,*

And thus having briefly offer'd with
great Reverence to the great God, and
with great Submission to Mankind, my
Meditations and Contemplations concern-
ing the Body, Soul and Resurrection, I
hope it may be acceptable to All : Which
is the most humble Request, and ardent
desire of

Anonymus

Some

Some Pertinent Considerations of, and Preparations for my own Certain Mortality : To which it Added, a Prayer against Sudden Death.

AS all Ages have had their Times and Periods, so mine will have its total Eclipse. All the learned Sages of the World have departed and resign'd the Chair to succeeding Ages ; only endeavouring to leave behind them, some Specimens and Remarks of their flourishing Parts and great Wisdom.

But cruel Time hath always employed its Talent to Obliterate, and at last having work'd its designed End (with common Fate) hath Buried them in perpetual Oblivion.

Seeing then it is the Constant Progress of all natural Bodies to tend to a Dissolution, who can promise a Sempeternal to be being here ?

Where

138 *Meditations upon Death.*

Where are all the Victors and Heroes of the World ? What is become of *Julius* and *Augustus Caesar* ? Where is *Pompy*, *Alexander*, and all the *Macedonian Kings* ? *Diogenes* laughs at them all ; and tells *Philip* when he came to the Charnel House, to look after his Father's Skull, That the *Macedonian Crowns* leave no Impressions on the Heads that wore them ; when once in the Grave all alike.

This made King *Philip* so mindful of his Latter-End ; seeing the King and the Beggar both alike in the Grave, tho' valued different whilst on Earth. Robes have no Exemptions, or Superfedeas from Rags ; Crowns and Scepters bare no sway, when the Worms have the Prerogative Royal.

This begot so great a Memento on King *Philip*, that for the Future, he gave his Page a quotidiate Mandate every Morning to Rouse him from Bed, with these plain Words, intelligible to the most Ignorant and illiterate Person, *Remember that you are a Man !* The News of Death should be his Auroral Nuncio, lest being charmed with the Sweets of Life, should make him forget to commemorate his Mortality.

Thus might I run a long Series of the
Preterit Ages of the World, and Track
all to the Mother Earth ; and find *Solomon's*
Words, writ with the Pen of a Diamond,
and remain indelible ; *There is no returning*
from the Grave, whither we are all going ; No
Bail will be taken, nor Pledge received for
that Arrest ; no Rescue from the Jaws of
Death.

And now, that these weighty proceeding
Considerations O my God, may wind up
and tune my Soul to such a Heavenly Key,
that I may effectually pour forth my Pray-
ers and Supplications to my God at this
Time, that may be prevalent with thee,
O Heavenly Father, and stand me instead,
thro' the whole Course of my Decaying
Life, till I am conducted safe within those
Inexpressible Regions of Eternal Bliss.

Help me O Lord, by these small Sparks
I have already discovered of thy most glo-
rious and Celestial Light, to steer my
Course the right and safe Way, through
the Storms and Billows of this trouble-
some perishing world, till I am Anchored
in the Kingdom of Glory, where
I shall be a Partaker of those Celestial Rays,
which shall ravish and delight all Beholder.

It is now high time, O Lord, I should tire my self, and be making up my Account with my self, for my poor Soul's sake, before ever the Silver Cord be loosed, or the Golden Bowl broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Cistern ; before Dimness of Sight, or Decay of Reason overturn me. For I have now plainly discovered, O my Soul, thou wilt out-live me, and so survive me, that thou wilt out-live all the Mortalities and Changes of this tottering and decaying Body.

And, Oh my Body, what daily and
der Care have I taken of Thee? A
whole Life hath been to make Pro-
for thee that I was not sure to keep
Day, and at last will perish and dy-
must leave me. Therefore, how
reasonable is it now for me from the
mer Considerations, and Instances
bodily Care, to take more special and
mediate Care of thee O my Soul, that
Live for all Eternity: and considering
living hereafter must be according
Care of thee and Thyself, I more
whilst thou art here in this World;
my blessed Saviour hath loved me
True faith, just hope, and true love

judgment will find me, and as I am very sure the words of my Saviour was given me for direction for the attaining the everlasting Happiness of my Precious and Immortal Soul. Therefore flee all vain Belief of Pope's Bulls, Pardons, Indulgences, and Purgatories, they have not any Power to keep my Soul one Day or Moment from Heaven or Hell,

The last words of a Dying Saviour, to Penitent Thief, shall be my Cordial of Life, and Dormitory at Rest. *This Day thou be with me in Paradise.* And therefore now consider, O my Soul, as I am before, my Time will Certainly pass, and is hastening on amain, Death every moment parting Stakes with me, taking its own Share, ; and hath the Advantage of me daily, having already won the better half, and will never be quiet, till he hath got the whole possession of me, and made a perfect Separation of Soul and Body, until it hath totally segmented and sever'd these two long Inmates and Copartners; and O my Soul, after Death hath monopoliz'd the Body, shalt thou be singl'd one out of a State of Immortality and constancy, being never to admit of End or Alteration, either for better or worse; but,

according to the unalterable Decrees of Omnipotence, shall remain.

Let me, therefore, turn to thee a little space, O my Soul, that art going the straight and narrow passage with faint and weary steps, during thy hazardous Voyage upon Earth, to work out a Harbour for thy self to all Eternity, Thy infinite longer-lived Immortality will then begin, thy never ending Date will then Commence a period account impossible to be sum'd up, and infinitely surpassing the thoughts of Imagination. And considering how many windings and turnings there is in the way and journey, before we can safe arrive with us to that Haven and Region of Eternal Peace, O my Soul, so steer my course, direct my Passage, the sure, safe, and straight Way my Dear Lord and Saviour has made with much Striving and Struggling, weeping and Praying, Bleeding, Weeping, Dying, scor'd out and open'd up for us with his most precious Blood. And by these safe and certain means, having vanquish'd Sin, Death, and the Devil, he is already seated in the Glory, having overcome all his Enemies, Grots, Golems, and all the Powers of Hell, Salvation is made for us, and we are made free from all unrighteousness.

Do thou therefore, O my Soul, draw near with a true Heart in full Assurance of Faith, having thy Heart sprinkled with the Blood of a Redeemer from an evil Conscience, and my Body Wash'd with true Penitential Tears, let me, my Soul hold fast the Profession of my Faith without wavering, for he is faithful that hath promised, *I will never leave thee, nor forsake thee, Whatsoever you ask my Father in my Name, he will give it thee: And he that loveth thee unto me, I will in nowise cast thee out, and thus, I come, Dear Saviour, into thy Arms, so come Lord Jesus, come quickly, in thy Holy Hands I commit my Spirit:*

And now seeing my more serious Meditations and Contemplations have carried my Thoughts out to the Brink of the Grave, and Jaws of Death, and being at this time in perfect Health and Vigour, considering I must not count upon the time when, place where, or how, is uncertain, I am at Command of all my Faculties, and may be just ready to depart, I am utterly a stranger to myself, and to the world, but that as I am now, I am now, Provi-
de me this great

144 *A Prayer against Sudden Death.*

great Care was, for the saving to himself that little Flock his Father had given him, timely to admonish us, in the Conclusion of his most perfect form of Prayer, Pray to be delivered from all Evil, of what nature and kind soever, whether of Battle, Murder or of sudden Death. So that if it please God, that any of these should be my Lot, accept, O Lord of my Prayer at this time, that they may stand me instead at that Hour, with the immediate Intercession of my Dear Lord and Saviour in my behalf. Which Mercy I am now begging upon my very bended Knee, prostrating my self before thee, in the greatest Humiliation of my Soul, with my hands rung hard, and striking with my praying trembling Heart, kneeling, and looking stedfastly up to Heaven, and saying,

O

Most Omniscient, unbounded, unlimited, unspeakable, and incomprehensible Lord God, everlasting

Moment beholdest and hearest the Prayers of all thy Children in all the World ever. I now beseech thee

When thou art pleased to send me to that happy Land, that I may be able to stand before thee, and say, O Lord, thou hast forgiven me all my Iniquities, and thou hast saved my Soul from all Danger.

Prayer.

A Prayer against Sudden Death. 145

I am now pouring forth unto thee in this Flood of Tears, in the behalf of my poor Precious and Immortal Soul, from these foresaid timely, weighty and serious Considerations, for the security and safety of my everlasting Happiness.

Having now, O Heavenly Father, a perfect Understanding and fear of thee, O God, before mine eyes, and a thorow Consideration of my own certain Mortality and unavoidable Death that daily attends me, and the great Concern I have to be found in that Moment when my Wedding Garment on, and Lamp burning, do beg hard therefore at this very Minute for a free and general Pardon of all my Sins, that the Censures of an evil wicked Life, or the Circumstances of an unhappy and troublesome Life, have rendred me guilty of; And seeing they are much like thy Servant David's (Murder and over-sight in the Murder excepted) Give me, O Dear Father, a sincere and unfeigned Repentance, and that the ever-blessed Spirit may say as the good Prophet Nathan said to King David both thine Tears, and acknowledgement of thy Sins, and thy Sins are pardoned, and thou art clean.

...and the Father, the right-
ful God, the true God, and the
most blessed will on that day. Amen
while

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whilst it is incumbered with this Body of Clay,
and must take Care of it, ought to be upon its
Watch every Moment of its Life, for consid-
ring every Moment Death is levelling at me,
it's the only Providence of God holds back the
Hand, and stops the Execution Stroke. And
if any thing should cut me off after this Prayer
is ended, (which God in his infinite Mercy
forbid) but considering such a thing may
before I have Time or Opportunity to pray
Thee again, or to have so much time as to
Lord have Mercy upon me, for I know
but Death may seize me as it hath done
others at unawares, or when some New
Infirmity or Corruption may be too pre-
Therefore, O Gracious Lord God, I call
bless Thee, from the great Attributes
of thy Mercy, which is above
all, together with my Dear Saviour
Jesus Christ (overlooking all my Infirmities
and my present Transgressions be merciful to
my present Transgressions be merciful to
Damnation, and that I may never be
that Sin that may further and hinder me
in a Crucified Saviour. And thus I
petition and beseech thee, O Lord
mercifully. O Lord God, have Mercy
Thee. O Lord God, have Mercy
Gracious Lord God, have Mercy
be full of thy Grace and Mercy.

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me, in the Red Characters of my Dear Saviour's (infinite beyond Comparison,) most Precious Blood, to be an abiding Testimony for my poor Soul's eternal Salvation in the very Moment of Death. And this I most humbly beseech thee, O most gracious Father, upon the alone Account, and for the only sake of my Dear Lord and Saviour, and Ever-blessed Redeemer and Advocate, concluding in that most absolute Form of Prayer he hath taught me, saying, Our Father, &c.

I wish the Visions I have had of Heaven, and the Fore-tastes of Cœlestial Enjoyments, and the Conferences I have had between God and my own Soul, in my Closet, may be continued unto me, when ever the Providence of God shall call me in this World.

Anonyma.

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